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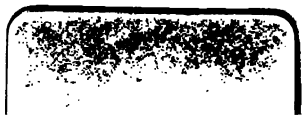

Ancient China.

書經

THE SHOO KING,

OR THE

HISTORICAL CLASSIC:

BEING THE

MOST ANCIENT AUTHENTIC RECORD

OF THE

ANNALS OF THE CHINESE EMPIRE:

ILLUSTRATED BY

LATER COMMENTATORS.

TRANSLATED BY

W. H. MEDHURST, SEN.

SHANGHAE:

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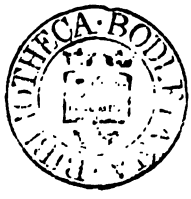
1846.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PREFACE,

BY THE TRANSLATOR.

The 書經 Shoo-king, or Historical Classic, is held in great veneration by the Chinese. It is supposed to have been compiled by Confucius, from materials which existed in his days: (B. C. 500.) During the reign of 始皇帝 Chè-hwâng-té (B. C. 220), when the books were burnt, and the literati buried alive, especial enquiry was made after the Historical Classic, in order by its entire demolition to blot out every trace of preceding emperors, and make posterity believe that the ruthless monarch of that age was the first who had ever ruled over China. In consequence of this savage spite against the Shoo-king, not a single copy of it was any where to be found; and when 文帝 Wăn-té, of the 漢 Hán dynasty, (B. C. 178) wished to revive literature, and to restore this important historical document to the world, he was obliged to have recourse to an old man, named 伏生 Fŭh-săng, then 90 years of age, residing at 齊南 Tse-nân-foo, in 山東 Shan-tung, who in the reign of Chè-hwâng-té had been one of the principal literati, and who to escape death had put out his eyes and feigned idiotcy. The loss of his visual organs, however, appeared to be no impediment to his communicating the knowledge of the Shoo-king, for he had the greater part of it so strongly imprinted on his memory as to be able to repeat it by heart. One 超昔 Chaou-seĭh took down in writing what fell from his lips, and when his peculiar dialect rendered his expressions obscure, persons from his native province were brought, who pointed out more definitely the characters intended

by the blind repeater. In this way a great portion of the book was recovered, and because it was penned in the form of writing current in that day it was called the modern text. Some years afterwards, in the reign of 武帝 Woò-té (B. C. 140,) when 公王 Kung-wâng, of the 魯 Loò state, was pulling down the former abode of Confucius, he discovered a number of books, amongst which was the Shoo-king, writen in the ancient character. This having been decyphered by a descendant of the sage, called 孔安國 K'hùng-gan-kwŏ, was published by him, accompanied with a commentary, and denominated the ancient text, from the form of character in which it was written. This more recently discovered copy appears more full than the former one, and forms the basis of the present editions of the Shoo-king. It contains, as will be seen in the translation, 58 sections; though it is supposed by many that the original Shoo-king comprised 100 sections, 42 of which are now irrecoverably lost. Much of what remains also is variously mutilated, and chronologically deranged, so that many passages are obscure and unintelligible, to the Chinese commentators themselves.

Whether the book now presented in an English dress be the identical work compiled by Confucius, and whether that philosopher drew his information from authentic sources, must be left in a great measure undecided. For himself, the Translator does not see any great reason to be sceptical upon either of these points, and notwithstanding a rather flippant critique upon the Shoo-king, contained in the Chinese Repository for Dec. 1839, the authenticity and antiquity of the Historical Classic would appear to be as worthy of credit as any of the most famous productions of ancient pagan authors.

The period embraced by the Shoo-king extends to about 630 years, from the reign of 堯 Yaôu, B. C. 2356, to that of 平王 Pîng-wâng, who died B. C. 721. An incidental reference, in the commencement of the work, to the stars culminating on the evenings of the

solstices and equinoxes, would place the point at which the ecliptic crossed the equinoctial 57⅓ degrees behind what it was A. D. 1800, thus showing the age of Yaôu, when the observation is said to have been made, to differ from the present upwards of 4000 years. It is true the difference of length between the solar and tropical years was noticed, and a rate (though erroneous) assigned to it in China, so early as A. D. 350; and more correctly about A. D. 600. Yet previous to that period, and still less in the days of Confucius, the Chinese do not seem to have been aware of it. To suppose, therefore, that the whole is a fabrication, and that the Chinese have dated back the precession of the equinoxes, in order to exalt the antiquity of their nation, would be to give them more credit for cunning, not to say science, than they seem really to possess; and would make the work of such recent origin, as by no means to agree with the antique style of the work. Besides, as the work is quoted frequently in the Four Books, which all writers agree in assigning to the age of Confucius and his disciples, it must have existed, in some form, before the Four Books were penned; and if the materials from which it was drawn existed before the age of Confucius, then certainly before the Chinese understood the theory of the precession of the equinoxes, or could, if they would, have antedated the sign in which the sun crossed the equator, in order to suit their views. To recur again to the style of the original, it is confessedly so abstruse and concise, while so many obsolete and antiquated terms are employed, as to make it differ in toto from the works ascribed to Confucius' own pen, and still more from those written by his disciples and successors; so that it would appear almost impossible for a person accustomed to the style of later ages to have adopted a phraseology like that of the Shoo-king, or to have produced a work so penned. It may be difficult to prove to the satisfaction of all parties the high antiquity of the work referred to, but certainly those who would undertake to establish the comparative modernness of its ori-

gin, have taken upon themselves a much harder task, and must cope with difficulties of a more formidable character. The trifling manner in which the critic, above referred to, has taken up the question, seems to us the most unlikely method to elicit truth, and we scarcely scruple to assert, that in the same playful mood graver and weightier questions might be easily disposed of, on which hang the eternal interests of immortal men. Even the Pentateuch of Inspiration, if subjected to a process of pleasantry, would hardly come out unscathed from the ordeal, and the faith of some well-meaning persons might soon be overturned, if what they most venerate were attacked by ridicule.

In a treatise on Chinese music, by the late Mr. Tradescant Lay, that gentleman has remarked; "It has been asserted that the Chinese have no science; but of a surety, if we advance in the free and scholar-like spirit of antiquarian research, we shall be obliged to set our feet upon the head of this assertion at every step of our progress." In the exhibition here given of ancient and authentic Chinese ideas, the observation of Mr. Lay will be fully borne out; without optical instruments, with a mistaken theory, and at a period when our race was in its very infancy, the Chinese have displayed an acquaintance with astronomy, as accurate as it is wonderful; which nothing but the most attentive and long-continued observation could have afforded them, and which as far as it went is not falsified by the more splendid discoveries of modern science. The simple fact of Yaôu's having discovered, that an entire year, reckoned in sidereal time, consisted of 366 days, or that in the compass of a year the sun fell behind the stars by a whole circumference of the heavens, is so much in advance of his age, that we can account for it in no other way, than by his having received his knowledge from the antediluvian patriarchs, the length of whose age enabled them to make observations which would escape the notice of their short-lived successors.

The system of music exhibited in the following pages is not fully understood, but the more it is examined, the

more it is found to be based on scientific principles. A cord of 81 lines in length is taken, which when brought to a certain tension is found by striking to produce a certain sound. This being divided into thirds, and one third deducted, is found to give another sound. If this second cord be divided into thirds, and one third added, it will produce another determinate sound, and so on; as may be seen by a reference to the passage in the Canon of Shún. According to Mr. Lay, melody, with the Chinese, grew out of harmony, or the reciprocal arrangement of the several notes. The Chinese had all the materials for a mathematical contemplation of music; tubes and strings, proportioned by art were the tutors, of whom the ear learned to measure out the distance of one interval from another.

The labours performed by the Great 禹 Yù, in the draining of the land, in order to bring it under cultivation, seem to have been as stupendous and extensive as they were scientific and useful. Embanking and controlling the intractable Yellow River, levelling hills and filling up marshes, were undertakings of no mean nature, and required for their effectual completion a degree of knowledge and energy seldom met with. To which may be added, the survey and draining of the country, extending over an area of nearly 1,000 miles each way, through regions unprovided with roads and bridges, and over mountains and streams of terrific magnitude. Surely Yû's knowledge of surveying must have been far from contemptible, to have effected such gigantic works, at such a period.

And then we must not omit a reference to the moral philosophy and political economy displayed in the work before us; the lessons of practical wisdom therein contained are applicable to all ages and nations. Even in enlightened Europe, and at this advanced period of the world's civilization, something may be learned from the Shoo-king, and as long as the world retains its distinction and connection between high and low, rich and poor, the principles of reciprocal justice and affection, respect and obedience herein laid down will keep their ground.

The Historical Classic, however, has one defect, and that is the want of religion. The Supreme is sometimes spoken of, and his superintendence over the affairs of men referred to. But then the august Majesty of the skies is not unfrequently identified with the material heavens, and associated in honour with the supposed spirits of hills and rivers, and the manes of departed ancestors and heroes. Love to the Great God and Father of all is never inculcated, and the mode of reconciliation with an offended God, or the fact of a mediation between God and man, not so much as once hinted at. It constitutes the best specimen of natural religion, derived from an independent source, with which we are at present acquainted; and yet it is miserably deficient in all that respects the spiritual and eternal interests of man.

Whatever it be, however, it is far from being familiar and intelligible to the generality of the modern Chinese. Amongst those bearing the name of teachers, few can be found, who have ever heard it explained, or have taken the trouble themselves to unravel it. It is indeed often committed to memory by school-boys, as a task, but it is rarely the case that a Chinese urchin finds his pedagogue in the humour or the capacity to explain it to him; at the literary examinations for bachelors of arts, an acquaintance with the Shoo-king is not considered necessary to the attainment of a degree, and it is only when the distinctions of masters of arts or doctors of law are contended for, that the Shoo-king is used as a text-book among the candidates; thus, with the exception of a few isolated quotations, and recognized principles, with which all scholars are familiar, the Shoo-king remains, as to the generality of the Chinese, a dead letter.

A translation of this book has already appeared in the French language, from the pen of M. Gaubil, revised and corrected by M. De Guignes. That translation is, however, too free, and in many respects faulty, and never having been commonly known in England, it has not been thought a work of supererо-

gation to lay the following sheets before the British public. The obscurity and conciseness of the original has rendered it no easy task to present the thoughts of the Chinese author to the European reader, so as to interest without misleading. The mutilations, tranpositions, and omissions to which the text is subject in many parts has of course increased the obscurity of certain passages; and the reader will find, particularly about the middle of the book, many dry and unintelligible sentences, but passing on, the student will meet with some rich and deep thoughts, which will fully repay him for the trouble of wading through the more trite and obscure passages

For the benefit of students in Chinese, the text is interspersed with the translation, so as to afford a pretty correct clue to the meaning of each particular character. The desire to preserve the original text perfect, both as to number and disposition of the words, has made the translation a little more stiff than it otherwise would have been, but the advantage to the student, it is presumed, will more than counterbalance this defect, while the general reader will be able to proceed without regarding the Chinese characters.

The translator has thought it adviseable to affix to the Historical Classic, a short compendium of Chinese history, running through the periods referred to in the Shoo-king, and designed to assist the student in taking a connected view of the whole.

Having been obliged to steal a few moments of time from other more weighty and pressing duties, for the preparation of the following pages for the press, the translator throws himself upon the indulgence of the public; being more than satisfied, if by this slight effort, he may but succeed in bringing England better acquainted with China, and establishing a more lively interest in its claims.

W. H. Medhurst.

Shanghai, Oct. 1846.

PREFACE

BY THE COMMENTATOR 蔡沈 TSAE-CH'HIN, THE DISCIPLE OF 朱文公 CHOO-WAN-KUNG.

In the winter of the 5th year of 寧宗 Nîng-tsung, of the 宋 Sung dynasty, (A. D. 1200,) my master 朱文公 Choo-wăn-kung ordered me to make a commentary on the Historical Classic, but in the following year my preceptor died. Ten years after that, I brought my work to a conclusion, the sum of which amounted to thousands and myriads of words, but alas! how difficult have I found it to explain these records.

The regulations of the two autocrats (堯 Yaôu and 舜 Shún) with those of the three founders of dynasties (禹 Yù, 湯 T'hang, and 文武 Wăn-woò), being the great rules and patterns for the whole world, are all contained in these Classics, and how can a superficial view, or a slight acquaintance be sufficient to display their deep mysteries! Moreover, born as we are after a lapse of several thousand years, and desiring as we do to explain the events that have transpired so many centuries ago, we must expect to find it difficult. But the regulations of the two autocrats and the three founders originated in right principles: the principles of those illustrious men were derived from right feeling, let us but embody those feelings, and their principles and politics may certainly be elucidated. How is this? Why, singleness of purpose and adherence to the due medium were the principles on which Yaôu, Shún, and Yù handed the government over to each other: firmness and perseverance were the principles which actuated T'hang and Woo, the respective founders of the Shang and Chow dynas-

ties. But whether they advocated valour or benevolence, respect or sincerity, however varying the terms employed, the principle was one and the same, which was none other than the elucidation of the wonderful operations of right feeling. When they spoke of Heaven, they severely scrutinized the origin from whence right feeling came: if they alluded to the people, it was to examine carefully the object towards which this right feeling was manifested: ceremony, music, and public instruction evinced the display of this feeling; while classics, literature, and intelligent men were the means of setting it forth. Families being well regulated, the states properly governed, and the empire at peace, this was the carrying out of this same right feeling. Oh how abundant, then, are the excellent qualities of right feeling! The three autocrats and the three founders of dynasties preserved this feeling. 桀 Kĕĕ and 受 Show, the last monarchs of the Hëá and Shang dynasties, lost this feeling. 太甲 Thaé-kĕă and 成王 Ching-wâng, the second monarchs of the above-named dynasties, after some effort, were enabled to maintain this feeling. Those who preserve this feeling promote right rule, those who lose it produce confusion: thus the difference between good government and wild uproar consists in the maintenance or relinquishment of this feeling. The rulers of subsequent ages, who have a desire to carry out the regulations of the two autocrats and the three founders, must not omit to study their principles: and those who wish to embody their principles, must not neglect the right feeling which they displayed. But which way is a person to attain to this right feeling, if he neglect the Historical Classic?

From the commencement of my study of this document, I have dived into its meaning, and examined the various opinions respecting controverted passages; being thus thoroughly versed and acquainted with the subject, I have presumed to decide between conflicting opinions, but with regard to minute expressions and abstruse meanings, I have very much inclined to the views of the older commentators. What has been ad-

vanced on the 二典 Two Canons and the 三謨 Three Counsels (in the first part of the work) has been frequently corrected by my tutor, the richness of whose remarks are still fresh, and his memory affecting; but the whole commentary having been suggested by my preceptor, I have not taken any particular notice, when quoting his words. The records of the four dynasties (viz. the times of Yaôu and Shún, with the ages of Hëá, Shang, and Chow) are divided into six books, the style indeed differing according to the periods treated of, but the regulations uniform, as the principles on which they acted. The feelings of perfect men are exhibited in these Classics, as the delicacy of the painter's hand is apparent in works of art: which without a minute and deep acquaintance with the subject is hardly discernible.

This commentary, although it may fail in exhibiting the minuteness of feeling displayed by Yaôu, Shún, Yù, T'hang, Wăn, Woò, and Chow-kung, yet with regard to the records of those worthies, and in explaining the ancient books, may have succeeded in pointing out the general meaning of their ideas.

Written in the 15th year of Nîng-tsung, in the 3rd month, 15th day, (A. D. 1210), at the Bohea hills, by Tsae-ch'hin.

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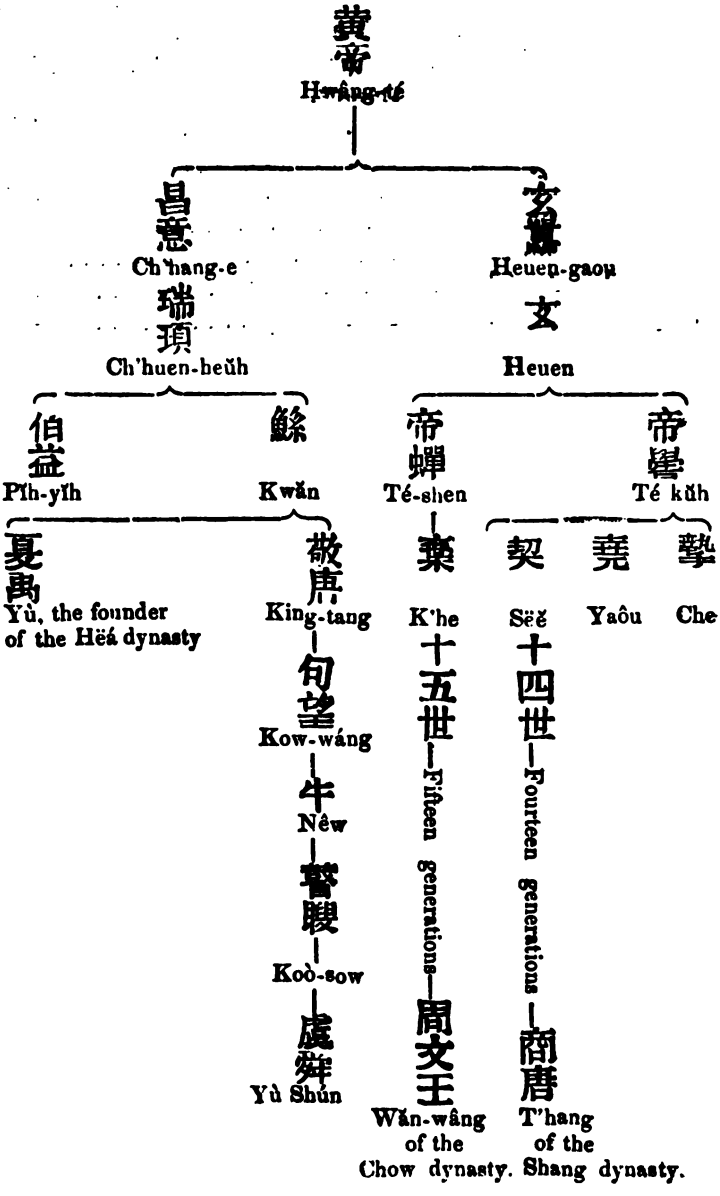
GENEALOGICAL TABLE OF YAOU AND SHUN.



SHOO 書經 KING.

THE HISTORICAL CLASSIC.

BOOK 1.

THE 書 BOOK OF 虞 YU.*

REFERRING TO THE DAYS OF YAOU AND SHUN.

SECTION 1.

THE 典 CANON OF 堯 YAOU. †

曰若 Now 稽 on examining into 古 the ancient 帝 Emperor 堯 Yaou, 曰 we must say, that he was 放 vastly 勳 meritorious, 欽 reverential, and 明 intelligent; ‡ his 文 external accomplishments and 思 internal reflections were 安安 easy and unconstrained; § he was 允 sincerely 恭 respectful, and 克 capable of 讓 yielding, while his 光 fame 被 extended to the 四 four 表 distant quarters, 格 reaching 于 to 上 heaven above and 下 earth beneath.

---

* Yu was the designation assumed by Shun, when he obtained the Empire. The Book of Yu contains altogether five sections. The canon of Yaou, although recording the affairs of that monarch, yet having been composed by the historians of Shun, has been comprised in the book of Yu, or Shun. The canon of Shun, with what follows, was composed by the historians of the Hëa dynasty, on which account it ought to have been called the book of Hëa. Indeed Confucius, in his History of his Own Times, frequently quotes this book under the title of the book of Hëa; while some ascribe the book of Yu to the pen of Confucius himself.

† Yaou is the name of an ancient Emperor, who began to reign B. C. 2,356. This section records the affairs of Yaou, while succeeding generations, considering that the matters herein contained are worthy of being held up as constant laws, have commonly inculcated them as such. The section is therefore called the *canon* of Yaou.

‡ The historians being about to detail the affairs of Yaou commenced by saying, that having examined the character of the Emperor in question, they found his virtues to be great and universally diffused, as above described.

§ "Easy and unconstrained" means that the excellencies of his virtuous nature proceeded from a spontaneous principle, and were by no means forced. The virtues of common men are anything but natural, and they being impeded by the lusts of other things, are o-

He was 克 able to 明 display his 俊 superior 德 virtue, 以 in order 親 to bind closer 九 the nine 族 degrees of kindred;* 九 the nine 族 kindreds 既 being 睦 rendered harmonious, he 平 equalized and 章 illumined the 百姓 people of the Imperial domain; † his own 百姓 people 昭明 having become intelligent, 協和 he harmonized the 萬 various 邦 states of the Empire, and the 黎 black-haired 民 people. 於 oh! how were they 變 reformed 時 by this 雍 cordial agreement. ‡

He 乃 then 命 commanded 羲 He and 和 Ho,§ in 欽 reverent 若 accordance with (the motions of) the 昊 expansive 天 heavens, to 曆 arrange (by numbers) and 象 represent (by instruments) the revolutions of the 日 sun 月 moon, ‖ and 星 stars, ¶ with the 辰

bliged to force themselves to exercise reverence, without possessing it in reality; while wishing to manifest yielding, they are unable; but Yaou did all these things naturally, hence he was truly respectful, and thoroughly yielding. Confucius said, "Heaven alone is great, and none but Yaou is able to imitate Heaven." Hence the historical classic, in detailing the virtues of the ancient sovereigns, considers none more accomplished than Yaou, and in praising the virtues of Yaou, no expressions can be found more complete than these.

* The nine degrees of kindred include all from the great great grandfather to the great great grandson, with the collateral degrees of relationship.

† The Imperial domain was a portion of territory under the immediate control of the Emperor; the various states were under separate chiefs who paid fealty to him as their sovereign.

‡ This means that Yaou carried out his virtue from his own person to his family, and then to his states and his Empire; by which he attained the appellation of "vastly meritorious."

§ Ho and Ho were officers who superintended the calendar and astronomical instruments, while they made known the times and seasons. By the former is meant the book in which they recorded their calculations; and by the latter the instruments wherewith they surveyed the heavens, such as the sphere and scale, or tube mentioned in a subsequent section.

‖ The sun, say the commentators, is the essence of the male principle of nature, and revolves round the earth once every day. The moon is the essence of the female principle, and comes into conjunction with the sun once a month.

¶ The stars consist of those in the 28 constellations, which are

lunar mansions, * and then 敬 respectfully to 授 communicate 人 to the people the 時 seasons (adapted for labour.)

He then 分 separately ‡ 命 directed 羲 He's 仲 younger brother 宅 to reside at 嵎夷 Yu-e, § 曰 called the 暘 Orient 谷 Valley, where he might 寅 respectfully 賓 hail the 出 rising 日 sun, 平 adjust and 秩 arrange the 東 eastern (or vernal) 作 undertakings, ‖ notice the 中 equalization of the 日 days, ¶ and whether the 星 star (culminating at night-fall) was the (middle constellation of the) 鳥 bird, ** 以 in order

---

fixed, and the planets, Mercury, Venus, Mars, Jupiter, and Saturn.

* The lunar mansions are the points where the sun and moon come into conjunction, which divide the circumference of the heavens into twelve parts.

† The seasons for human labour refer to the times of ploughing and reaping, on which all other undertakings depend.

‡ This and the three following paragraphs refer to the division of labour after the completion of the calendar, in order to verify its calculations, lest some error might have inadvertently crept in. Some say, that in the former paragraph the commission was given to the elder He and Ho, while here particular directions are issued to the second and third brothers of those individuals. Others think, that He and Ho were the names of officers, not persons; and those subsequently mentioned were the assistants and sub-assistants of the former. It is not quite clear which opinion is the true one.

§ Yu-e is the place, afterwards mentioned in the "Tribute of Yu," and is the modern Tăng-chow, in Shan-tung, situated in Lat. 37. 43. N. Long. 4. 40. E. of Peking. The Orient Valley was the name of the post where the Younger He resided; for while his office was at the capital, Yu-e was the place where he had to ascertain the times and seasons, and where the eastern gnomon was set up. At Yu-e, on the morning of the vernal equinox, just as the sun was rising, he observed the shadow it cast on its first issuing forth.

‖ "The eastern undertakings" refer to works which ought to be commenced in the months of spring, when the labours of the year originated: the exact period for undertaking these was arranged according to the terms recorded in the calendar, which was then delivered to the proper officer to be communicated to the people.

¶ The equalization of the days refers to the time of the vernal equinox, when the days were of a medium length between summer and winter. The day at that season comprised fifty quarters, (of 14 minutes and 24 seconds each); the length of the day only is mentioned, from which may be inferred that of the night.

** The 鳥 bird star refers to the seven constellations of the southern

to 厥 hit the centre of 仲 mid 春 spring; he might also observe whether 厥 the 民 people began to 析 disperse abroad, and whether 鳥 birds and 獸 beasts were beginning to 孳 pair and 尾 copulate.

He 申 further 命 commanded 羲 He's 叔 third brother 宅 to reside at the 南 southern 交 border, * 平 to adjust and 秩 arrange the 南 southern (or summer) 訛 transformations,† 敬 respectfully to notice 致 the extreme limit (of the shadow,) ‡ when 日 the

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quarter, which go under the denomination of the 朱鳥 red bird. " Tăng Yih-hing has calculated that the lunar mansion called 鶉火 "Quail fire," (or Cor Hydra, corresponding with the constellation Leo, of western nations) culminated in the evening of the vernal equinox (in the days of Yaou.) For a further illustration of this, see an account of the Chinese zodiac, and a table of the stars culminating on each of the four seasons, according to the canon of Yaou, in appendix A, at the end of the volume.

[If Cor Hydra culminated at sun-set on the day of the vernal equinox in the time of Yaou, the constellation on the meridian at noon of that day must have been Pleiades in Taurus. Now as by the retrocession of the equinoxes the stars of the zodiac go back a whole sign in 2000 years, it would take 4000 years for the sun to be in Pleiades at the time of the vernal equinox, which is about the time when Yaou is said to have flourished, and affords a strong confirmation of the truth of Chinese chronology. For Pleiades is 56 degrees and one third from the point where the ecliptic crossed the equinoctial A. D. 1800, and as the equinox travels backwards 50 minutes and one tenth per annum, it would take about 4000 years for Pleiades to be in the zenith at noon of the vernal equinox. Referring to Chinese records, we find that Yaou's reign closed 2254 years before Christ, which added to 1800 makes 4054; and a retrocession of 56 degrees and one third at 50 minutes and one tenth per annum would give 4050.] *Translator.*

* " The southern border " denotes the region of Cochin China. Chin thinks, that after these words should be inserted the phrase " called the resplendent capital. "

† By the " southern transformations " is meant that in the summer months things come to perfection, which renders midsummer the most suitable time for making changes. A certain section of the historical record has it " southern performances, " referring to that as the most suitable time for doing things.

‡ " Respectfully to notice the extreme limit " is what the Book on the Ceremonial of the Chow dynasty calls " noticing the extreme limit of the days, in summer and winter; " for at noon of the summer solstice they sacrificed to the sun, and noticed the length of its shadow, which at that period was five inches to a gnonom of ten, at the place

days attain 永 their utmost length, * and 星 the star in the zenith is that denominated 火 "Fire": † in 以 order to fix 正 the exact period of 仲 mid 夏 summer, ‡ when 厥 the 民 people 因 disperse themselves more widely, and 鳥 birds and 獸 beasts begin 希 to moult and 革 cast their skins.

He then 分 distinctly 命 commanded 和 Ho's 仲 younger brother 宅 to dwell 西 in the west, at a place 曰 called the 昧 dark 谷 valley, where he might 寅 respectfully 餞 attend upon the 納 setting 日 sun, § and 平 equalize 秩 and adjust the 西 western (or autumnal) 成 completions, ‖ notice 中 the equalization of the 宵 nights, ¶ and see whether the 星 culminating star was 虛 emptiness ** (Aquarius), 以 in order 殷 to adjust 仲 mid 秋 autumn, †† when 厥

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which was called the middle of the world, (viz. the centre of China)

* The longest day in summer, at the point of observation, consisted of 60 quarters (of 14 minutes and 24 seconds each.)

† The star "fire" is the central star of the seven constellations of the eastern quarter, called the 青龍 "azure dragon." This star is identical with the lunar mansion called 大火 "great fire," or the heart of Scorpio, which star culminated on the evening of the summer solstice.

‡ That which they had to adjust was the extreme limit of light in the summer solstice, of which noontide is the exact position.

§ "To attend upon" means to escort a guest on his departure with the necessary ceremonies; on the evening of the autumnal equinox, just as the sun was setting, he was to notice its shadow.

‖ The western completions, refer to the works which ought to be completed when things are brought to perfection in the months of autumn.

¶ "The equalization of the nights" refers to the length of the night at the autumnal equinox, when it would be just at a medium between summer and winter. At such a period night and day would each comprise 50 quarters (of 14 minutes 24 seconds.) The nights only are quoted, but from this may be inferred the length of the days.

** The star called "Emptiness," or beta in Aquarius, is the central star of the seven constellations of the northern quarter, called the 玄武 "Black warrior." It was the culminating star on the evening of the autumnal equinox.

†† He was required to adjust the autumnal equinox, because that

the 民 people would be more 夷 at ease, * and the 鳥 birds and 獸 beasts would be 毛 sleek and 毨 plump. †

He 申 further 命 directed 和 Ho's 叔 third brother 宅 to dwell at the 朔 northern 方 region, ‡ 曰 called the 幽都 dismal city, where he might 平 properly 在 examine the 朔 reiterations and 易 alterations, § and see whether, when the 日 days were at the 短 shortest, ‖ the 星 culminating star was 昴 Pleiades, ¶ 以 in order to 正 adjust 仲 mid 冬 winter, ** when 厥 the 民 people would 隩 remain at home, †† and 鳥 birds and 獸 beasts get their 氄 down and 毛 hair. ‡‡

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period was the centre of the dark principle of nature.

* The heat being passed, people felt more at ease.

† The birds and beasts were sleek and plump, because their hair having dropped off, and their coats being changed, they would appear smooth and glossy.

‡ "The northern region" refers to the waste land of the north, which is denominated the "reviving region," because all things, when they come to this point die and revive, like the waxing and waning of the moon. At this place the sun seems to sink into the ground, and all forms become dark, hence it is called the dismal city.

§ "Reiterations and alterations," refer to things which should be renewed and altered, when in the winter months, the business of the year is finished, and old things are set aside and exchanged for new.

‖ The day at the shortest comprises 40 quarters, (of 14 m. 24 s.)

¶ Pleiades is the centre of the seven constellations of the western quarter called the 白虎 "white tiger." At the winter solstice this is the star culminating in the evening.

** He was said to adjust the winter solstice, because mid-winter was the extreme of the dark principle of nature, and midnight the chief seat of that principle.

†† The people would remain at home, on account of the cold.

‡‡ The birds and beasts got downy coats, to keep them warm. The Emperor having commanded He and Ho to construct the calendar and prepare the instruments, separately appointed different regions and seasons, where they might severally verify the truth of their calculations, and ascertain whether any error had arisen in the process. Thus careful was the Sage in reverently observing heaven, and labouring diligently for the people, in order that his plans might not contradict the designs of Heaven, nor his government miss the proper seasons for human labor. The Chinese commentator remarks, according to the foregoing statement, at the time of Yaou, the sun in the winter

帝 The Emperor 曰 said, 咨 Listen! 汝 you 羲 He 暨 and 和 Hô; 朞 an entire year * consists of 三 three

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solstice was in 虛 Beta of Aquarius, and the star culminating in the evening of that day was 昴 Epsilon of Pleiades; at present the sun in the winter solstice is in 斗 Sigma of Sagittarius, and the evening culminating star is 壁 Algenib; thus the culminating stars are not the same. Now the circumference of the heavens (or the true solar year) is divided into 365 and a quarter degrees, while the (tropical) year consists of 365 days and a quarter. In the circumference of the heavens, however, the odd quarter exceeds by a little the quarter of a degree, while in the tropical year it falls somewhat short of a quarter of a day; hence the celestial degrees constantly revolve in an even path, with a little freedom, while the days of the year move within this orbit and are rather contracted. Thus the body of the heavens (or the sidereal year) is gradually shifting towards the west, and the tropical year as slowly varying its position eastwards. This varying position of the tropical year is what 唐一行 Tang Yih-hing calls the annual deviation. The ancient almanacs were brief and carelessly got up, so that the rate of deviation was not therein settled; whilst they merely corrected and altered according to their observation of the times and seasons, in order to bring the whole to accord with the course of the heavens; until 虞喜 Yu-hê, of the 東晉 Eastern Tsin dynasty, (A. D. 350) first distinguished the revolution of the heavens, (or the sidereal year,) from the course of the tropical year, and established the rate of error, in order to trace back the variations, from which he concluded that the recession was about one in 50 years. 何丞天 Hô Ching-t'hëen considered this too much and therefore doubled the years, when he found that the rate of recession was too small. Until 劉焯 Lew Chŏ, of the 隋 Suy dynasty, (about A. D. 600) adopted the medium between the two calculations, viz. 75 years, as nearer the truth. But this also is not very exact, we however insert it here.

[According to Herschel the equinoxes recede 50 minutes and one tenth annually, which would take about 72 years to recede a degree; but the Chinese degree of the Heavens is to our's as 1 to 1.01458, which would bring the above calculation a little nearer; though the Chinese writer does not profess to be exact. The commentator was the disciple of Choo-wăn-kung, and wrote about the beginning of the 13th century; in his time he says, the sun in the winter solstice was in Sigma of Sagittarius, and the evening culminating star was Algenib, when the equinox was about seven degrees from its position in A. D. 1800, and nearly 50 from what it was in the time of Yaou.] *Translator.*

* According to the commentator, the body of the heavens is a complete sphere, 365 degrees and a quarter in circumference; it re-

百 hundred 六旬 sixty 有 and 六 six 日 days; do you therefore 以 employ an 閏 intercalary 月 month 定 to settle 四 the four 時 seasons and 成 complete 歲 the tropical year. 允 Regulate at the same time 釐 with exactness the 百 hundred kinds of 工 labour, and your 庶 abundant 績 merits will be 咸 universally 熙 diffused.

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volves round the earth, turning to the left, or east, and makes a complete revolution each day, with one degree over. The sun accompanies the heavens, but moves a little more slowly, hence the sun in its daily course makes one revolution round the earth, but does not come up with the heavens (or the stars) by one degree. After 365 days and 235-940ths, (or 365 days and a quarter) the sun comes into conjunction with the heavens, and constitutes a solar year, or the space travelled by the sun. The moon accompanies the heavens, but is a little more slow; every day falling short of the fixed stars by 13 degrees, and 7-19ths. After 29 days and 499-940ths it comes into conjunction with the sun; in twelve such conjunctions we obtain of whole days 348, with 5988 fractions, which divided by 940 gives 6 whole days, plus 348; this added to the former, makes 354 days, and 348-940ths, constituting a lunar year, or the space travelled by the moon. The ancient year (derived perhaps from Noah) has 12 months, each consisting of 30 days, which makes 360 days, as the usual period of a year. But the solar year, when the sun comes into conjunction with the heavens, has an excess over the ancient year of 5 days and 235-940ths, to complete the terms into which the year is divided: while the lunar year, or the moon coming into conjunction with the sun, has a defect of 5 days and 592-940ths, to make it correspond with the new moons and the lunar quarters; now from the excess of the full terms of the solar year, over the lunations of the lunar year, the intercalary month is produced. Thus the intercalary days of each year are generally speaking 10 days and 827-940ths, and those of three years amount to 32 days and 601-940ths. In five years the intercalary days would be 54 and 375-940ths; and in 19 years there would be seven intercalary moons, which would make the solar and lunar years exactly even, and constitute a complete cycle. Hence if there be no intercalary month in three years, then one of the months of spring would enter into the summer quarter, and the seasons would begin to be unsettled, while the 11th moon would be brought into the 12th and the whole year be gradually disarranged. Should we collect these errors, and miss three intercalary months, then all the months of spring would pass into summer, and the seasons be entirely unsettled. If twelve intercalary months be omitted, then the first year of the cycle would pass into the second, and the years be altogether wrong; which might be [illegible] called years of confusion, when summer and winter would be exchanged, and husbandry, silk-cultivation, and such like occupa-

帝 The Emperor 曰 said, 疇 Who will 咨 enquire for one who, 若 complying with 時 these times, 登 may be elevated 庸 to employment? 放齊 Fang-tse 曰 said, 胤子 Your son and heir, 朱 Choo, * 啓 is beginning 明 to display intelligence.† 帝 The Emperor 曰 said, 吁 Tush! 嚚 he is insincere‡ and 訟 litigious;§ 可乎 can he do? ‖

帝 The Emperor 曰 said, 疇 Who will 咨 enquire for some one, 若 who can accord with 予 my mode of 采 managing business? 驩兜 Hwan taou 曰 said, 都 Excellent! 共工 there is the Superintendant of works, ¶ 方 who has just 鳩 consolidated his affairs, and 僝 displayed 功 merit. 帝 The Emperor 曰 said, 吁 Tush! when there is 靜 nothing to do, 言 he can talk; but 庸 employ him, and he 違 belies his professsion, while he has only 象 the resemblance of 恭 respect, 滔 up to 天 heaven. **

帝 The Emperor 曰 said, 咨 Oh! you President of 四岳 the four eminences, †† 湯湯 the swelling 洪水

tions would all miss their proper season. Therefore for these odd days it is necessary to insert an intercalary month occasionally, when the seasons will not be disarranged, and the works of the year will be completed. Thus the various officers may be regulated, and the merit of the astronomer be widely extended. For further remarks on this subject see note B. in the Appendix.

* Tan Choo was Yaou's son and heir.

† "He is beginning to be intelligent," means that his mind is unfolding with clearness, and that therefore he may be elevated to office.

‡ "Insincere" means that his mouth does not utter the words of truth and faithfulness.

§ "Litigious" means that he is fond of wrangling.

‖ In this we see Yaou's extreme penetration and uprightness; he knew well that his son was vicious, and he would not for the sake of one individual trouble a whole empire.

¶ "The superintendant of works" was a sort of hereditary officer in ancient times.

** The meaning of the phrase "up to Heaven," is not clear; it resembles an expression in the following section, hence we suspect that it is erroneously inserted here.

†† "The four eminences," literally "the four mountains," is the name of an office, filled by an individual, who presided over the affairs

flood, * 方 割 occasions hurt; 滔 滔 it spreads far and wide, 懷 it encompasses 山 the hills, and 襄 overtops 陵 the mounds; 浩 浩 vast and expansive 滔 it rises up to 天 heaven; so that 下 the lower 民 people 其 咨 lament and sigh. 有 If there be any 能 persons of ability, 俾 I will set them 乂 to manage this matter. 僉 They all † 曰 said, 於 Lo, 鯀 哉 there is Kwăn‡! 帝 The Emperor 曰 said, 吁 Tush! 咈 哉 nonsense! 方 he disobeys 命 orders, § and 圮 ruins his 族 companions. 岳 The President 曰 said, 异 哉 Notwithstanding. ‖ 試 just try if he 可 can manage 乃 this matter 己 only. ¶ 帝 The Emperor 曰 said, 往 Go; but 欽 哉 take care. ** For 九 nine 載 years 績 用

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of the princes of the four mountains, or the four quarters of the Empire. [In the days of Yaou, the Chinese recognized four great mountains in China; since the time of the Chow dynasty they speak of five.]

* The swelling floods were occasioned by waters issuing forth, and having no vent, they inundated and overwhelmed the country. [This probably alludes to the overflowing of the Yellow River, before a vent was made, for carrying off its superabundant waters into the sea.]

† " All " means all the courtiers, with the President at their head.

‡ " Kwăn " was the name of a nobleman, whom they admired and recommended to the Emperor.

§ " Disobeys orders, " literally *squares the orders*, means that he opposed the imperial commands, and did not execute them. Wang-she says, when a thing is round it revolves, but when square it stops; to square the orders, therefore, is the same as to say, he impeded the proclamations of government. For Kwăn was quarrelsome and self-opinionated, disobeying the commands of his superiors. He was also on bad terms with his companions, injuring men and destroying things, hence he could not be employed in this undertaking.

‖ It is not exactly clear, what this word means in the original, but it is supposed to convey the idea, that although the Emperor had rejected Kwăn, yet the President wished to put him forward, whether or not.

¶ The President wished Yaou just to try Kwăn in this matter only, because among the courtiers there was not one more capable than he, therefore it was as well just to try him in this affair; admitting that he was able to drain off the waters, but seeing that he was not prepared to do anything else, they must not look for perfection in him.

** Thus Yaou sent him to regulate the waters, and cautioned him with a " take care: " for having such a great responsibility on him,

he laboured, but 弗 did not 成 accomplish anything. *

帝 The Emperor 曰 said, 咨 Oh! you 四岳 President of the four eminences, 朕 I have now been 在 on 位 the throne 七十 seventy 載 years; and since 汝 you 能 are able 庸 to follow out 命 my regulations, 巽 I will resign 朕 my 位 throne to you. †

岳 The President 曰 said, With my 否 poor 德 qualities, 忝 I should only disgrace 帝 the imperial 位 throne. The Emperor 曰 replied, 明 Bring to light those who are in 明 brilliant stations, and 揚 set forth those of 側陋 low rank. [till we find one of sufficient virtue to succeed.] 師 All the courtiers 錫 then addressed the 帝 Emperor 曰 saying, 有 There is a 鰥 solitary individual, ‡ 在 in a 下 mean station, 曰 called 虞舜 Yu-shun. 帝 The Emperor 曰 said, 俞 Good! 予 I have 聞 heard of him; but 如何 how are his qualities? 岳 The President 曰 said, 瞽 He is a blind man's § 子 son, 父 his father 頑 is stupid, and 母 his mother‖ 嚚 insincere, while 象 Seang (his brother) ¶ is 傲 overbearing; but he 克 has been able 諧 to harmonize them 以 by his 孝 filial piety, so that they have 烝烝 gradually advanced towards 乂 self government, and 不 have not

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he must not remit the most serious attention. The Sage's cautions are laconic, but expressive.

* During these nine years the Emperor thrice examined Kwăn's operations, and finding that he had failed in his endeavours, he degraded him.

† Tan Choo, the son of Yaou, was a degenerate child, and most of the ministers were inadequate to the undertaking, therefore Yaou, wishing to elevate some one to the throne, preferred the President.

‡ One who is unmarried is called a solitary individual.

§ A man without eyes is said to be blind: and Shun was called the son of the blind man, because his father Koo-sow, not regulating his mind by the dictates of virtue and rectitude, was doltish, and mentally blind.

‖ The mother here mentioned was his step mother.

¶ Seang, the brother of Shun, was his half brother by a second marriage.

格 gone to the extreme lengths of 姦 wickedness.* 帝 The Emperor 曰 said, 我 had I not better 其 take him 試哉 on trial! 女 I will marry my daughters 于 to 時 this man, and thus 觀 observe 厥 his 刑 manner of acting 于 with my 二 two 女 daughters. † Having thus 釐 arranged matters, 降 he sent down his 二 two 女 daughters 于 to 嬀汭 Kwei juy, ‡ and 嬪 married them 于 to 虞 Yu (or Shun;) when 帝 the Emperor 曰 said to them, 欽哉 Take care! §

* This means, that Shun was unhappily connected with these relatives, but he was able to harmonize them by his virtue, and cause them gradually to regulate themselves by goodness, so that they did not proceed to great and outrageous wickedness.

† The two daughters were called 娥皇 Go-hwâng, "the imperial damsel," and 女英 Nyù ying, "the flowery maid." Tsang-tsze has said, that these two daughters were directed to serve him, in order to observe how he would act at home; for in the intimate and private communications which take place between husband and wife, are contained the principles of good government, the consequences of which are very important: therefore in judging of people no plan is more useful than this.

‡ Kwei is the name of a river, which flows near the district of 河東 Hô tung, in the county of 河中 Hô-chung. It rises in the 歷 Leĭh mountains and flows into the Yellow river. The Urh-yay Dictionary says, the north bank of a river is called 汭 juy; juy is also the name of the point of land where a tributary stream flows into a larger river. This Kwei-juy was the residence of Shun.

§ "Take care" was addressed to Yaou's daughters, and conveys the same idea with the expression in the Book of Ceremonies, where the bride is addressed saying; "go home to your family, and be careful and respectful." How much more should the Emperor's daughters, when married to a common man, display the utmost care and caution.

SECTION II.

THE 典 CANON OF 舜 SHUN.*

曰若 Now on 稽 examining 古 the ancient 帝 Emperor 舜 Shun, 曰 we may say, that in him was 重 a repetition 華 of glory, 協 conformable 于 to the 帝 former ruler; he was 濬 deeply 哲 wise, 文 accomplished, and 明 intelligent, 温 harmonious and 恭 respectful, 允 sincere and 塞 upright; so that his 玄 retiring 德 virtue 升 came to the Emperor's 聞 cognizance, and 乃 thus 命 he appointed him 以 to 位 office †

He was 慎 careful 徽 to beautify 五 the five 典 canons, ‡ until 五 the five 典 canons 克 could all 從 be obeyed; 納 he was charged 于 with 百 the various 揆 calculations, and 百 the various 揆 calculations 時 were seasonably 敘 arranged; § he was commissioned to 賓 receive the strangers 于 at the 四 four 門 gates, ‖ and all who entered 四 the four

* This first paragraph is omitted in the older editions, and the the second paragraph is joined on to the last paragraph of the preceding section. In the 6th century of the Christian era, this paragraph was supplied, and is thought to be spurious. The style and phraseology are indicative of a modern date.

† This means that Yaou having manifested his glory, Shun also displayed an excellence, so that he could combine with Yaou; his virtue is particularized as profoundly deep and truly wise, perfectly accomplished and brightly intelligent, harmoniously blending and reverently respectful, thoroughly sincere and really upright. Having these four unobtrusive qualities he was reported to the Emperor, who commissioned him to fill an important office.

‡ The five canons mean the five constant virtues, such as affection between parents and children, righteousness between sovereigns and subjects, distinction of duties between husbands and wives, order between superiors and inferiors, and sincerity among friends and associates. For at this time Shun was employed as public instructor.

§ This refers to the various calculations which he had to make when he arranged the affairs of government. This office existed only in the time of Yaou and Shun, and is similar to the situation of prime minister under the Chow Dynasty.

‖ The four gates, were the gates of the palace which opened towards the four quarters. The ancients by hospitality endeavoured to attract the neighbouring states. Thus the princes severally came from their respective countries, and Shun was ordered to entertain them.

門 gates, 穆穆 were rendered harmonious; finally 納 he was sent (on public business) 于 to the 大 great 麓 mountain's foot, and though 烈 fierce 風 winds and 雷 thunder 雨 storms prevailed, 弗 he did not 迷 swerve from the right path.*

帝 The Emperor 曰 said, 格 Come, 汝 you 舜 Shun! 詢 having studied 事 your actions, and 考 examined 言 your words, I find that 乃 your 言 conversation 底 has been 可績 meritorious, for 三 these three 載 years; 汝 you can therefore 陟 ascend the 帝 imperial 位 throne. 舜 Shun, however, 讓 declined 于 in favour of 德 the more virtuous, 弗 and would not 嗣 succeed to the throne.

Subsequently, on the 正 first 月 month, and the 上 first 日 decade (B. C. 2286,) Shun 受 received 終 the conclusion† (of Yaou's government) 于 in (the temple of) 文 the accomplished 祖 ancestor. ‡

(Shun) then 在 examined the 璿 pearl-embellished § 璣 sphere, and the 玉 gem-constructed 衡

This office was connected with that of the chief President.

* History relates that Yaou sent Shun into the hills and forests, among the rivers and marshes; and though violent winds and thunder storms prevailed, Shun did not miss his way. Soo-she says, that at that time the inundations were still injurious, so that Yaou despatched Shun to the hills and woods, to take an observation of the plains and marshes, when a violent storm arose. All the attendants were alarmed and lost their presence of mind, but Shun did not stray. Was it not because his capacity far surpassed that of other men, and perhaps it might be that 天地 Divine Providence and the 神鬼 immortal gods assisted him? I should say, that equanimity and self-possession, on falling in with such violent storms and unusual changes, could only be attained by a man really intelligent, truly wise, and determined not to be thrown off his guard. *(Chinese commentator.)*

† This means that Yaou concluded the business of ruling, and Shun succeeded him.

‡ The accomplished ancestor refers to Yaou's first ancestor, though it is not clear what particular person is here meant.

§ The word here employed means a beautiful pearl, with which the sphere was embellished which represented the motion of the Heavens.

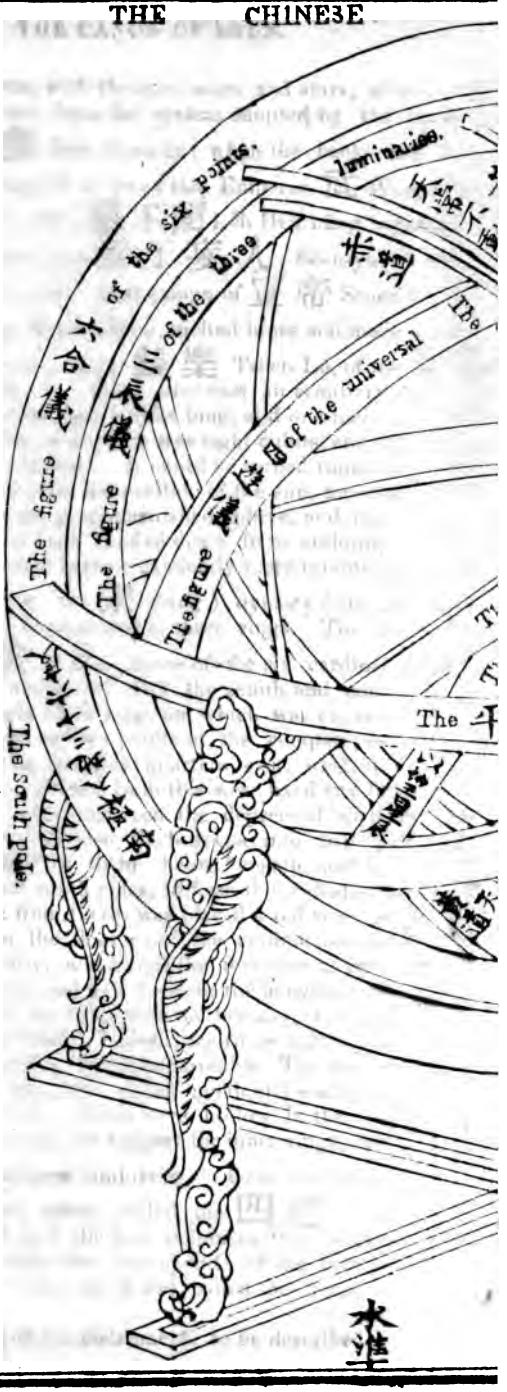
scale, ‖ 以 in order 齊 to arrange the 七 seven 政 controllers.

‖ The scale here spoken of was a tube made of a precious stone, which was fixed transversely, in order to observe and arrange the motions of the seven controllers; it was like the quadrant of the present day. The seven controllers are the sun, moon, and five planets; these seven travel round the heavens, sometimes slowly and sometimes rapidly, sometimes with and sometimes contrary to the fixed stars, as rulers in the matter of goverment. The whole passage implies that Shun, on being first associated with Yaou in the throne, and setting about the regulation of affairs, began to examine the sphere and scale in order to arrange the seven controllers; this being the prime requisite in constructing the calendar and adjusting the seasons of husbandry. The commentator goes on to say, with reference to the body of the heavens there are three theories; the first is called the 周髀 complete pelvis, the second the 宣夜 proclaimer of night, and the third 渾天 the entire heavens. The theory of the proclaimer of night has altogether no advocates, and we do not know what was its form. According to the theory of the complete pelvis, the heavens were thought to be like an inverted bowl, with the north pole in the centre. The centre was represented as elevated, and the four sides as depressed; while the sun and moon travelled round on the side. When the sun was near and visible it constituted day, and when the sun was far off and invisible, it was called night. 蔡邕 Tsae yung on examining the form of the heavens according to this theory considered, that there were many omissions, and mistakes. The theory of the entire heavens is as follows. The form of the heavens is like a bird's egg, with the earth in the midst, and the heavens environing it all around, as the albumen surrounds the yolk. It is round as a pellet ball, hence the expression, "the circumference of the heavens," meaning that its substance is globular. According to this theory the heavens are half above the earth, and half below; that part of the heavens which is above the earth, and is visible, is 182 degrees and a half with a fraction over: that which is underneath the earth, is the same. The north pole rises above the earth 36 degrees, while the south pole sinks beneath the horison 36 degrees. The Sung eminence is exactly under the centre of the heavens, and lies directly south of the north pole 55 degrees. South of that, again, 12 degrees, is the path of the sun in the summer solstice; south of that, again, 24 degrees, is the sun's course in the vernal and autumnal equinoxes; still further south, 24 degrees, is the sun's place in the winter solstice. From the thence southwards down to the horison is 31 degrees only. Thus from the summer solstice to the north pole, is 67 degrees, the vernal and autumnal equinoxes are removed 91 degrees; and the winter solstice 115 degrees; this is the general reckoning. The north and south poles are merely two points, a-

round which the heavens, with the sun. moon, and stars, oblquely revolve. This must have been the system adopted by the ancients, which was lost in the 秦 Tsin dynasty (when the books were burnt B. C. 220 ;) but during the reign of the Emperor 武 Woo, of the 漢 Han dynasty, (B. C. 139.) 落下閎 Lŏh Hëá-hûng began to reconstruct the instruments, and 鮮于妄人 Sëen-yu Wang-jîn marked them off into degrees. In the reign of 宣帝 Seuen té (B. C. 72.) 耿壽昌 Kăng Show-chang, melted brass and made a representation of the heavens, while 錢樂 Tsëen Lŏ, of the 北宋 Pĭh Sung dynanty (A. D. 450.) also cast an armillary sphere in brass ; with a tube or scale eight cubits long, and one inch in diameter. The diameter of the outer circle was eight cubits, and the circumference 25 cubits and a fraction. It could be turned round and looked through, in order to ascertain the position of the sun, moon and stars ; this was the same with the pearl-garnished sphere, and the gem-constructed tube which had been handed down from antiquity. During succeeding ages the system became gradually more minute and exact: until in the present (viz. the 宋 Sung) dynasty (A. D. 1200) an armillary sphere was constructed of three rings. The outer ring was called, 六合儀 " The figure of the six cardinal points," viz. east, west, north, and south, with the zenith and nadir. For a horizon they used a single black ring, on which was engraved the 12 lunar mansions, with the various points of the compass, in order to adjust the horizon, and fix the four quarters east, west, north, and south. In a slanting direction from this were fixed two black rings, on the back of which were engraven the degrees of distance from the poles ; these rings divided the heavens into two parts just across the horizon, half of them being beneath, and half above, fastened at the north and south poles, to form the celestial meridian. In an oblique direction from these, was placed a red ring, on the back of which was engraven the degrees of the equinoctial, in order to divide the heavens equally, and to cut the meridian at right angles ; half of this was also above, and half beneath the horizon, while it was fastened on the east and west sides of the horizon, to constitute the base of the heavenly latitudes. These three rings within and without were joined together, and rendered immoveable. The ring which represented the celestial meridian, at the north and south poles was provided with round naves, which were hollow in the centre, and were turned inwards, in order to support the inner rings, one of which called 三辰 or " the three luminaries, " bore the figures of the heavenly bodies ; and the other, called the 四遊 or " universal traverser," had depicted on it the four points of the compass. Thus the zenith and nadir, with the four points of the compass could be examined On which account it was called the figure of the six cardinal points.

The next smaller ring of the instrument, to be described, was call-

luminaries
of the six points
of the three
The equinoctial
universal
of the
The signs
The south pole


luminaries.
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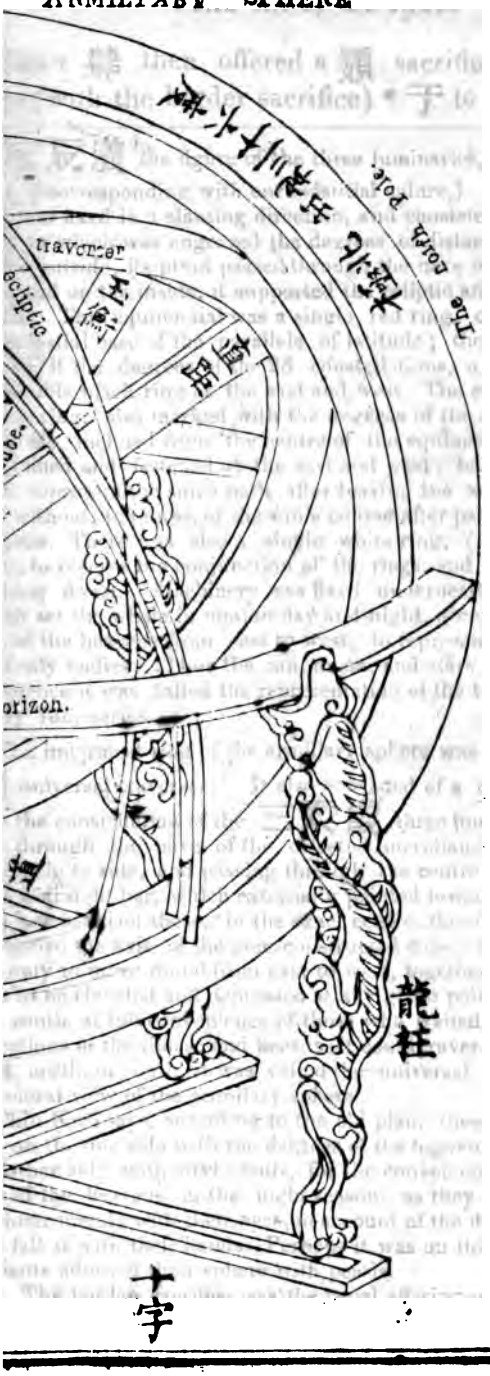
ARMILLARY SPHERE



ARMILLARY SPHERE

Shun 舜 then offered a 類 sacrifice of the same class (with the border sacrifice) * 于 to the 上帝 Su-

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ed 三辰儀 the figure of the three luminaries, or sun, moon, and stars, (corresponding with our solstitial colure.)

It was fixed in a slanting direction, and consisted of a double black ring, on which was engraved the degrees of distance from the poles ; on the outside, its pivot passed through the nave of the celestial meridian, and on the inside, it supported the ecliptic and a moveable equinoctial. This equinoctial was a single red ring, corresponding with the celestial base of the parallels of latitude ; there was also engraven on it the degrees of the 28 constellations, and it was joined to the double black ring at the east and west. The ecliptic was a single yellow ring, also marked with the degrees of the constellations, and obliquely inclined from the centre of the equinoctial, with which it was joined and fastened at the east and west ; having the half within, to represent the sun's path after leaving the vernal equinox, and half without, to represent the sun's course after passing the autumnal equinox. There was also a single white ring, (the equinoctial colure), to receive the conjunction of the rings, and prevent them from slipping down. Machinery was fixed underneath, moved by water, which set the whole in motion day and night, according to the revolution of the heavens from east to west, to represent the motion of the heavenly bodies. Thus the sun, moon, and stars could be examined, and hence it was called the representation of the three orders of heavenly luminaries.

The innermost ring of the armillary sphere was called, the 四遊儀 universal traverser. It also consisted of a double black ring ; like the construction of the 三辰儀 three luminary ring. It passed through the nave of the celestial meridian. Within the rings, from side to side, and passing through the centre, there was to each ring a straight bar, which externally pointed towards the two naves ; and just between these, in the exact centre, there was a small orifice to receive the axis of the gem-constructed tube, and cause the tube not only to move round from east to west, together with the ring, but also to be elevated and depressed at any given point toward the north and south, at the convenience of those who waited to make their observations of the times ; and because it could traverse, either to the east, west, north, or south, it was called the universal traverser. This is a general view of the armillary sphere.

Chin Kwŏ says, according to the old plan, these rings were engraven on the one side with the degrees of the heavens, and provided on the other side, with silver nails, for the convenience of those who observed the heavens in the night season, as they could not examine the instruments with their eyes, on account of the darkness, and therefore felt it with their hands. Perhaps it was on this account, that the ancients adorned their sphere with pearls.

* The border sacrifice was the usual offering presented to the ex-

preme Ruler, 禋 he presented a pure offering 于 to the 六 six 宗 objects of veneration, * 望 he looked with devotion 于 towards 山 the hills 川 and rivers, † and 徧 glanced around 于 at the 羣 host of 神 spirits.‡

He then 輯 collected the 五 five 瑞 kinds of sceptres; § and at 既 the expiration of the 月 first month 乃 he gave 日 daily 覲 audience to the 四 four 岳

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pansive heavens; but now, when out of the usual course they sacrificed to heaven, they employed similar ceremonies to those used at the border sacrifice, hence it was called 類 luy, or one of the same class.

* The objects of veneration in sacrificing were six, viz. the seasons, heat and cold, the sun, the moon, the stars, and drought.

† The hills and rivers referred to the most celebrated hills and mighty rivers, such as the five mountains and the four streams. He looked towards them and sacrificed, hence he is said to have looked with devotion towards them.

‡ The host of spirits refers to the ancient worthies, whose graves were on the mounds and hills. The whole sentence implies, that Shun having received authority at the termination of Yaou's reign, and examined the astronomical instruments, sacrificed to the superior and inferior gods, in order to announce his association in the throne.

§ These sceptres, or signets, were for the sake of verification; (they were made of some kind of precious stone, and carried in the hands by ancient governors, as the signals of authority.) 公 A Duke held a 桓圭 pillar sceptre, [which is described as a flat oblong piece of stone, about 9 inches long, rounded at the top, and encompassed by a border, see No 1.] 侯 A marquis held a 信圭 straight sceptre, [which is described as resembling the former, about 7 inches long, with the border only half round, see No. 2.] 伯 An earl held a 躬圭 crooked sceptre, [which is represented as similar to the preceding, also seven inches long, only a little bent, see No. 3.] 子 A viscount held a 穀璧 grain-besprinkled slab, [this is described as round, with a hole in the centre, and marked with stalks of corn over the surface, see No.4.] 男 A baron held a 蒲璧 rush-garnished slab, [this is pictured like the former, only covered with reeds instead of corn, see No. 5: this and the former were five inches in diameter.] The five ranks of nobles held these, in order to see if their signets corresponded with that of the Emperor, and thus verify their identity. According to the Ceremonies of the Chow Dynasty, the Emperor held a 冒 signet in the shape of a cap, when he gave audience to his nobles; to signify that by his virtue

eminent chiefs and the 羣 host of 牧 governors,* after which 班 he gave back 瑞 the sceptres 于 to the 羣 various 后 chiefs.

歲 Every year, in the 二 second 月 month,† the monarch 東 went eastward 巡 on a tour of inspection 守 among the fiefs;‡ when 至 he arrived 于 at 岱宗

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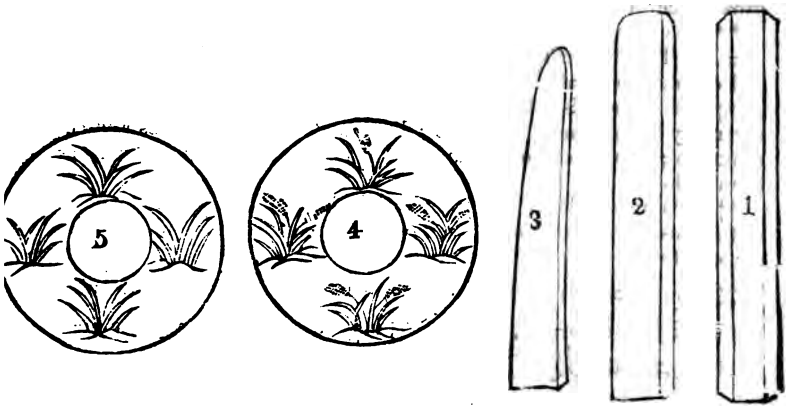
the monarch overspread and capped the empire; when the nobles first received their appointments, the Emperor gave them 圭 sceptres, the heads of which were obliquely pointed, whilst underneath the Emperor's cap or signet there was an oblique incision, which in size, length, and breadth corresponded to the tops of their sceptres: so that, on the nobles coming to audience, the Emperor could place the crevice referred to on the tops of their sceptres; when, if they did not fit, their holders were considered impostors.

* Chin-tszè says, the collecting the five kinds of sceptres, was in order to identify the five ranks of nobles. What preceded this was the work of the first month, when this month was completed, then the nobles from all parts arrived; some were nearer, and others more distant, and therefore they came, some sooner and others later; hence the monarch gave audience every day, and not as on great occasions, when a general audience was appointed for one particular day; for he wished to receive them by little and little, that the enquiry and examination might be fully completed.

† The second month here means the 2d month of the year on which the tours of inspection were undertaken.

‡ Măng-tszè has said, that when the Emperor visits the nobles, it is called a tour of inspection, because it was undertaken with a view of inspecting the fiefs or territories which the nobles held.



Tae-tsung, * he 柴 set fire to the pile, † and 望 took a survey 秩 of the outline of the landscape, 于 in order to sacrifice to the 山 hills and 川 rivers; ‡ he 肆 then 覲 gave audience 東 to the eastern 后 chiefs, who brought their 五 five kinds of 玉 gems, § their 三 tricoloured 帛 silks, ‖ their 二 two 生 living, ¶ and 一 one 死 slaughtered animal, ** as 贄 presents of ceremony. After which the monarch 協 harmonized †† the 時 four seasons, and the 月 new moons, 正 squared 日 the days of the month, 同 and rendered uniform 律 the notes of music, 度 the measures of length 量 and capacity, with 衡 the standard weights. ‡‡ In addition

* Tae-tsung refers to the 泰山 great mountain, situated in the province of Shan-tung, Lat. 36. 30. N. Long. 1. W.

† The pile was fired in order to sacrifice to heaven.

‡ He surveyed the outline of the land, in order to sacrifice to the hills and rivers. For according to the contour of the hills, was arranged the order of sacrifices of living animals or silk, or prayers or invocations were offered. The spirits of the five mountains, for instance, were viewed as in the rank of dukes; those of the four great streams, as in the rank of marquises; while the rest were considered as merely equal to earls, viscounts, and barons.

§ The five gems allude to the five kinds of sceptres which the nobles held.

‖ The tricoloured silks were as follows, a light red silk was held by the heir apparent of a prince: the son of a duke held a sombre-coloured silk; the chief of an annexed territory held a piece of a yellow colour.

¶ The two living animals were these: a noble led a lamb, and a great officer a wild goose.

** The one dead animal, was a wild fowl, which was held by a scholar. The five gems, three different colours of silk, the two living, and one dead animal, were intended as presents when waiting on a superior. There is a transposition in the text here, the presents of ceremony being placed after the adjustment of the measures and ceremonies; [in the above translation, however, the due order has been followed.]

†† This means that if any irregularities had arisen in the countries of the chiefs, as to terms and seasons, the monarch harmonized and squared them.

‡‡ The notes of music are twelve, called the 黃鍾 yellow tube, the 大簇 great arrow, the 姑洗 lady bathing, 蕤賓 the flourishing guest, the 夷則 foreign law, the 無射 unshot arrow,

the 大呂 great spine, the 夾鍾 double tube, the 仲呂 middling spine, the 林鍾 forest tube, the 南呂 southern spine, and the 應鍾 responsive tube. Six of these are adjusters, and six are regulators; all the twelve tubes are three lines and a little more in diameter, and the circumfereuce of the bore is nine lines, or nine-tenths of a Chinese inch. The length of the yellow tube is nine inches; from the great spine, both the adjusters and the regulators interchange. and become gradually smaller, unto the responsive tube, which is the smallest. Shun made use of these to regulate music, and mark off the sounds; thus the long ones had a deeper, and the short ones a higher sound; the deep tones were gruff and protracted, while the higher ones were clear and rapid. The Emperor made use of the same tubes to examine measures of length, and to calculate extension; thus of the 90 lines which made up the length of the yellow tube, one line was considered as one 分 punt; ten punts made an 寸 inch; ten inches a 尺 covid or foot; ten feet a 丈 staff, and ten staffs a 引 chain. Further he employed the same tube to examine measures of capacity and to arrange quantities; thus the fistula of the yellow tube, which contained 1,200 middling-sized grains of black millet, was considered a 龠 pipe, ten pipes made a 合 gill, ten gills made a 升 pint, ten pints a 斗 gantang, or

to this 修 he arranged 五 the five 禮 ceremonies,* and 如 assimilated 五 the five kinds of 器 implements† used on those occasions. 卒 This done 乃 he 復 returned.‡ In 五 the fifth 月 month he 南 went southward 巡 on a tour of inspection 守 among the fiefs, and when 至 he arrived 于 at the 南 southern 岳 hill,§ he 如 imitated 岱 the Tae mountain 禮 ceremo-

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peck, and ten gantangs a 斛 picul, or hundredweight. He then took the same to adjust the steelyard and to weigh light and heavy things; thus the 1,200 grains of millet which the fistula of the yellow tube contained weighed 12 銖 pennyweights; of these two fistula, or 24 pennyweights, made an 兩 ounce, 16 ounces made a 斤 Chinese pound, 30 pounds made a 鈞 quarter, and four quarters made a 石 hundredweight. This was the way in which the yellow tube became the foundation of a variety of things. If in the dominions of the nobles there was ought irregular, the Emperor examined and reduced it to uniformity. The errors of the seasons and new moons arose from the accumulation of the excess of days, and the law for adjusting them proceeded from the general to the more minute. Weights and measures received their regulation from the instruments of music, and in arranging these, first the main things and then the subordinate ones were attended to. Thus the text speaks of adjusting the days after the seasons and new moons were harmonized, and of regulating the notes of music before the weights and measures were calculated; for such is the proper order.

* The five kinds of ceremonies were the rites of worship, the solemnities of funerals, the hospitalities used towards guests, the arrangements of armies, and the celebration of marriage. Shun arranged these, in order to render the manners of the empire uniform.

† The five kinds of implements, were the implements of the five ceremonies; according to the Ceremonies of the Chow dynasty, there were six kinds of implements and six presents of ceremony, which were also similar to the laws handed down by Shun.

‡ "This done he returned" means, that having offered the accustomed sacrifices, and given audience to the nobles, rendered uniform the beginning of the years and months, assimilated the regulations, and arranged the five kinds of ceremony, with their implements, all this having been completed, he did not proceed further east, but travelled in a westerly direction, and then turned southward; hence it is said, having done this, he returned.

§ The southern hill was the 衡 Hwăng hill in Hoo-nan, Lat. 27. 30. N. Long. 4. 15. W. of Peking; the western hill was the 華 Hwa mountain (in Shan-se,) Lat. 34. 30. N. Long. 6. 30. W. the northern hill was the 恒山 Hăng hill, on the borders

nies. In the 八 eighth 月 month he 西 went westward 巡 on a tour of inspection 守 among the fiefs, and when 至 he arrived 于 at the 西 western 岳 mountain, 如 he did as 初 before. In the 十有一 eleventh 月 month he 朔 moved northward, 巡 to make a tour of inspection 守 among the fiefs, and on 至 his arrival 于 at the 北 northern 岳 hill, 如 he imitated 西 the western 禮 ceremonies. After this 歸 he returned, and 格 arrived 于 at the temple of the 藝 polite 祖 ancestor, * where he 用 offered up 特 a single victim. †

In 五 five 載 years the Emperor made 一 one 巡 tour of inspection 守 among the fiefs, and in the same period 羣 the host of 后 nobles 四 had four 朝 audiences, ‡ 敷 to report and 奏 announce 以 by 言 word, § when he 明 clearly 試 examined 以

of Shen-se and Chih-le, Lat. 37. 30. N. Long. 2. 30. W. In the 2d month he went eastward, in the 5th month southward, in the 8th month westward, and in the 11th month northward: toward each point at its proper season.

* The polite ancestor is supposed to be the same with the accomplished ancestor. Some say, however, that the accomplished ancestor was the forefather of the polite ancestor; there is, however, now no possibility of determining this matter.

† A single victim, means one ox. The ancient monarchs, on going forth, regularly announced it in the temple of their ancestors, and parents; whilst on their return, they also proceeded to the temple and gave information. For, as filial children, they could not bear to consider their parents as dead; wherefore they informed them of their departure. and presented themselves to them on their return.

‡ Within five years the Emperor made one tour of inspection and the nobles came four times to audience; for on the year succeeding that of the tour of inspection, the nobles from the eastern region came to visit the Emperor in his domain; the next year the nobles from the south came; the year after, the nobles from the west; and on the fourth year, the nobles from the north came; then again on the next year the Emperor went on his tour of inspection. Thus, although the Emperor and his nobles differed in dignity, yet for every visit made there was a return, and no compliments were paid without a reciprocation; in this way superiors and inferiors associated together, while far and near were harmoniously united.

§ "To report and announce by word" means that he required each to set forth an explanation of the acts of his government; when,

into their 功 merit, and rewarded with 車 carriages and 服 robes those who 以 had 庸 distinguished themselves.

Shun 肇 first divided the Empire into 十有二 twelve 州 districts,* and 封 appointed the 十有二

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if the account was good, he proceeded to examine clearly into their deserts; and in case they had merit, he rewarded them with chariots and robes, in order to distinguish them. But should their account be unfavourable, he would still instruct and try to improve them.

* The twelve districts were 冀 Ke, 兗 Yen, 青 Tsing, 徐 Tseu, 荆 King, 楊 Yang, 豫 Yu, 梁 Lëâng, 雍 Yung, 幽 Yew, 并 Ping, and 營 Ying. The territory of the Empire, during the time of Yaou, was divided into nine districts only, viz. Ke, Yen, Tsing, Tseu, King, Yang, Yu, Lëâng, and Yung. When Yu drained off the waters, and settled the tribute, he followed the old arrangement; until Shun ascended the throne, when, considering the regions of Ke and Tsing to be too extensive, he first marked off the ground about the 恒 Hăng hill, to the east of Ke, and formed the district of 并 Ping; while the region of 北醫 Pĭh-e and 無閭 Woô-leu, to the east of that, constituted the district of 幽 Yew; again he divided the parts about 遼東 Leaou-tung, (Manchow Tartary,) to the north east of Tsing (or Shan.tung) and established the district of Ying. While the real district of Ke consisted of the territory within the bend of the Yellow river; which has been since called the region east of the river.

[The following is a sketch of the position of the various places mentioned above, as far as can be ascertained, according to the maps of ancient and modern times.

Ke,	same as	T'aé yuen,	in	Shan-se,	Lat.	37. 53.	N.	Long.	3. 55. W.
Yen	,,	Yen-chow,	,,	Shan-tung,	,,	35. 41.	N.	,,	0. 33. E.
Tsing	,,	Tsing chow,	,,	do.	,,	36. 44.	N.	,,	2. 15. E.
Tseu	,,	Tseu chow,	,,	Këang-soo,	,,	34. 15	N.	,,	1. E.
King	,,	King chow,	,,	Hoo-pĭh,	,,	30. 26.	N.	,,	4. 25. W.
Yang	,,	Yang chow,	,,	Këang-soo,	,,	32. 26.	N.	,,	2. 55. E.
Yu	,,	Hô nân,	,,	Hô-nan,	,,	34. 43.	N.	,,	4. 5. W.
Lëâng	,,	Hán chung,	,,	Shen-se,	,,	32. 55.	N.	,,	9. 12. W.
Yung	,,	Se-gnan,	,,	Shen-se,	,,	34. 16.	N.	,,	7. 38 W.
Yew	,,	Yung ping,	,,	Pĭh-chĭh-le	,,	39. 56.	N.	,,	2. 23. E.
Ping	,,	Chin-tíng.	,,	do.	,,	38. 25.	N.	,,	1. 53. W.
Ying	,,	Leaou-tung,		from 40. to 42.		N. and from 1. to 9.			E.

Thus it appears that the territory of China in those days did not extend farther than from the Yâng-tszè-këang to the great wall, and from Shen-se to the eastern sea, or 12 degrees of latitude, and as many of longitude.]

twelve (presiding genii) 山 of the hills; * he also 濬 deepened 川 the channels. †

He then 象 gave intimation ‡ 以 of the 典刑 criminal laws, § together with the 流 (commutation for) banishment, and 宥 the mitigation of the 五 five kinds of 刑 punishment: ‖ besides which he ordained that 鞭 the whip ¶ 作 should be the 官刑 chastisement for public officers, that the 朴 birch 作 should be 教刑 for the flagellation of scholars, and that (certain considerations in) 金 money 作 should be for those 贖刑 whose offences might be ransomed. ** In cases of 眚 mistake or 災 mis-

* This means that in each district he designated one particular hill, the genius of which might be the guardian of the district.

† This intimates that he led out the streams of the twelve districts. But although Shun divided the territory into twelve districts, we find that in the time of the Shang dynasty (B. C. 1300) there were but nine. Thus this division into twelve districts did not continue long, and we do not know at what time they were again merged into nine.

‡ "To give intimation" is as when Heaven intimates any thing by signs for the instruction of mankind.

§ The criminal laws respected the five usual modes of punishment, viz. marking the face with ink, slitting the nose, maiming the feet-castration, and decapitation, which were intended for primary offenders and great abominations, such as killing and wounding men, burglary, adultery, and dissolute behaviour; all which were crimes that could not be forgiven.

‖ "Banishment" meant sending them to a distance, and "mitigation" was employed in cases of lighter offences, when although men rendered themselves liable to punishment, yet the circumstance of the case might call for compassion, or there might be some doubt in the application of the law; it was also applied to those who belonged to noble families, or had acquired previous merit, and who ought not therefore to be punished severely; in all these instances mitigation might be employed.

¶ A piece of leather tied to the end of a stick constituted a whip, which was applied to offending officers; while the birch and the broom were employed in schools, for the treatment of lighter offences.

** In offences of a very trivial character, which might subject any one to the whip or the birch, when the circumstances of the case or the construction of the law afforded any ground for consideration, then a ransom in money was allowable. These five sentences proceed from the graver to the more trivial offences, and are drawn up in regular gradation.

fortune, he 肆 ordered them to be 赦 forgiven ; * but when any 怙 presumed, or 終 repeated their offences, they were to be 賊刑 punished, with death.† 欽哉 Be careful ! however, said he, 欽哉 be careful ! 惟 and in the 刑之 administration of the criminal law 恤哉 lean to the side of mercy. ‡

He 流 banished § 共工 the Superintendent of

* In cases of mistake and inadvertence, or calamity and misfortune, although men rendered themselves liable to punishment, there was no occasion to wait for commutation, mitigation, or ransom, but they were to be immediately forgiven.

† When, however, men presumed on their wealth or influence, and purposely repeated their offences, then although their crime might otherwise be mitigated or ransomed, yet such mitigation was not to be allowed, nor such ransom received, and the punishment was to be certainly inflicted. These two sentences, proceed first from the heavier to the lighter, and then, from the more trivial to the graver offences ; for this weighing of circumstances in the administration of criminal law, is what is called " consideration independent of the statute." These seven sentences carry out the general idea of the sage with respect to the establishment of law, and the regulation of punishments from beginning to end.

‡ Seeing that there was a great difference between the more trivial and graver offences, points which might be insisted on, and those which might be passed by, the open and easily discerned, with the dark and difficult cases, the sage did not omit to add " Be careful ! and in the administration of law, be merciful ;" for the slight shades of difference between the light and heavy offences should each have some claim upon our consideration, according to the fixed principles of the invariable laws of Divine retribution, and the words " be careful, " " be merciful, " coming in between, show the real disposition of the sage to spare human life.

According to the foregoing text, the five punishments might be commuted or mitigated, but could not be bought off with money ; during the Chow dynasty no regulation of this kind existed, until the code drown up by 呂 刑 Leu-hing exhibited the five classes of fines ; we suspect, however, that these were instituted by 穆王 Mŭh-wang (B. C. 1000.) but they were not according to the correct system of criminal law ; for should a person be ransomed when he ought to be punished, it would be an improper indulgence ; and should there be a doubt in the case that would lead to acquittal, then to require a ransom, would be an excess of severity. Besides which, it affords the rich an opportunity of escaping by some lucky hit, while the poor would suffer misery, which would not be just.

§ " To banish" means to send any one far away, as water flows away never to return.

Works 于 to the 幽 dark 洲 island, 放 he detained* 驩兜 Hwan-taou 于 at the 崇 Tsung 山 hill, 竄 he drove away† (the sovereign of) the 三 three 苗 Meaou 于 to 三危 San-wei, and 殛 reduced to extremity‡ 鯀 Kwan 于 at the 羽 Yu 山 mountain; which 四 four 罪 offenders having been disposed of, 而 then 大下 the whole empire 咸 universally 服 acquiesced.§

After 二十 twenty 有 and 八 eight 載 years, (B. C. 225) the 帝 Emperor Yaou 乃殂落 departed this life,‖ when 百姓 the people 如 felt as if 喪 they had lost 考 a father 妣 or mother,¶ and for 三 three 載 years all within the 四 four 海 seas 遏 stopped & 密 silenced 八音 the eight kinds of music.**

* "To detain" means to confine a person to one place without permitting him to go elsewhere.

† "To drive away" means to expel and confine.

‡ "To reduce to extremity" means to seize and distress a person. Thus according to the aggravation of their offences, he dealt with them differently. For the matter of the Superintendent of Works, with the affairs of Kwăn and Hwan-taou, see a former section. Meaou was the name of a state in Keang-nan, between the districts of King and Yang. The inhabitants of that region depended on their fastnesses and stirred up rebellion. The dark island is a region on the northern border. A habitable spot surrounded by water is called an island. Tsung was a hill on the southern border, in the present 澧州 Le-chow, Lat. 29 37. N. Long. 4. 55. W. The San-wei is a region in the west; while the Yu mountain is on the eastern border.

§ Chin-tsze says, that when Shun punished these four malignants, the fault rested with themselves; what blame could rest on Shun? It was because these men did something which was reprehensible, that he was justly angry with them, but the mind of a sage is not naturally wrathful; a sage is angry at that which rouses every man's indignation, and thus the whole world acquiesces.

‖ The expression employed for departure, viz. to ascend and descend, denotes that at death the intellectual spirit ascends to heaven, and the animal soul descends to the earth. *(Chinese Commentator.)*

¶ "Felt as if they had lost a father or mother," means that they mourned for him as such, during a period of three years.

** The eight kinds of music refer to those musical instruments which were formed of metal, stone, cord, bamboo, calabash, earthenware, leather, and wood. The whole sentence implies that Yaou's sagelike virtues were so great and expansive, and his favours so abundant and liberal, that all within the four seas regarded him with

月正 On the 1st month, and the 元日 first day of the month, 舜 Shun 格 proceeded 于 to the 文祖 ancestorial temple.*

Having 詢 consulted 于 with (the president of) 四 the four 岳 eminences, 闢 he threw open 四 the four 門 gates (of the palace). 明 enlightened 四 all 目 eyes, and 達 encouraged the diffusion of 四 universal 聰 information. †

He 咨 consulted with the 十有二 twelve 牧 shepherds (or governors,)‡ 曰 saying, 食哉 Oh (how important is) the sustenance (of the people)! do you 惟 respect 時 the seasons (of husbandry).§ 柔 Be gentle 遠 towards the distant, and 能 capaci-

deep interest. According to the Book of Ceremonies, the inhabitants of the imperial domain, were to put on mourning for the Emperor for three months, while those beyond the royal territory were not to mourn at all; but on the occasion referred to, those who ought to have mourned three months, mourned as for a parent (for three years,) and those who had no need to mourn, stopped and silenced their instruments of music. Yaou ascended the throne when he was only 16 years of age, and reigned 70 years; after which he made trial of Shun for three years, and being old refrained from all interference with the affairs of government for 28 years, at the end of which time he died, having been on the throne altogether 101 years.

* After Shun had mourned for Yaou three years he began to attend to the affairs of government, and therefore proceeded to the ancestorial temple to announce the same. When he became a co-sovereign with Yaou he informed the gods, and now he announced his accession to the throne.

† Shun, having announced the circumstance in the temple and ascended the throne, deliberated on the affairs of government with the General President, while he opened the gates of the palace on all sides, to induce the talented men of the empire to come to him. At the same time he enlarged the opportunities of observation for the people in every quarter, while he removed the impediments to knowledge throughout the empire.

‡ The officers who feed and nourish the people are called shepherds; the twelve shepherds, were the governors of the twelve districts.

§ According to the royal regulations, the sustenance of the people was of primary importance, and in the business of husbandry attention to the proper seasons ranked first in order; Shun's meaning was, that in order to procure food for the people, it was necessary to avoid interfering with the seasons devoted to agriculture.

tate 邇 the near ;* be 惇 kind to the 德 virtuous, and 允 faithful to the 元 good, 而 while you 難 root out 任人 those who harbour mischief; then even the 蠻夷 barbarians will 率 lead on each other and 服 be submissive.†

舜 Shun 曰 said, 咨 Oh you (President of) the 四 four 岳 eminences! 有 if there any 能 that can 奮 elevate 庸 merit, and 熙 carry out 帝 the (former) Emperor's 之 載 business, 使 I will cause him 宅 to occupy the station of 百 universal 揆 calculator (Prime Minister), 亮 to throw light on 采 every affair, and 惠 render subservient 疇 all kinds of things. They 僉 all 曰 replied, 伯 Lord 禹 Yu,‡ who 作 now fills the situation of 司空 Surveyor General.§ (is the man) 帝 The Emperor 曰 said, 俞 Right! 咨 Oh 禹 Yu! 汝 you have already 平 equalized 水 the water and 土 land; 惟 but 時 in this situation you 懋哉 must exert your utmost effort. 禹 Yu 拜 bowed 稽 and bent down 首 his head to the ground, while he 讓 declined 于 in favour of 稷 Tseĭh and 契 Sëĕ, 暨 with 皐陶 Kaou-Yaou.‖ 帝 The Emperor 曰 said, 俞 Right!

* To be kind, means to soothe them by liberality; to capacitate, means to render them proficient by exercise. He thus intimated the importance of attending to both far and near, and having referred to the subject generally, he afterwards points out more particularly how they were to be treated.

† When these five precepts are suitably attended to, then not only will the middle country be properly governed, but even the barbarians will lead on each other and submit themselves.

‡ Yu's name was 姒 Sze, he was the son of 鯀 Kwăn, the Lord of 崇 Tsung.

§ The duty of Surveyor General was to adjust the land and waters. The President and nobles all said, Lord Yu, who now fills the office of Surveyor General, can occupy the station of Prime Minister. The Emperor assented to their recommendation, and addressing Yu, commanded him still to fulfil the duties of Surveyor, and unite with those the business of Prime Minister; thus recording his former merit, and urging him to new exertions.

‖ Tseĭh held the office of Superintendent of Agriculture. His pri-

nevertheless 汝 do you 往哉 go and set about it.†

帝 The Emperor 曰 said, 棄 K'hé! (that is Tseĭh) 黎 the black-haired 民 people are 阻 afflicted with 飢 hunger; do 汝 you 后 Prince 稷 Tseĭh‡ 播 sow 時 in their seasons 百 the various kinds 穀 of grain.§

The 帝 Emperor 曰 said, 契 Sëĕ! 百姓 the people 不 are not 親 harmonious, and 五 the five 品 orders of relationship‖ 不 are not 遜 obeyed; 汝 do you 作 become 司徒 Public Instructor, and 敬 carefully† 敷 diffuse abroad 五 the five 教 pre-

---

vate name was 棄 K'hé, and his surname 姬 Ke; he was appointed to the government of 邰 Tae. 契 Sëĕ was the name of another officer, his surname was 子 Yu, and he was appointed to the government of 商 Shang. Tseĭh and Sëĕ were both sons of the Emperor 嚳 Kŭh, (and hence the brethren of Yaou.) Kaou-Yaou was also the name of a minister of state.

† "Do you go and set about it," indicates that he would not admit of his refusal. In the former part of this chapter Shun is called by his name, but in the following sections he is styled Emperor; for when Yaou was old, Shun was merely associated with him in the government, so that as long as Yaou lived, Shun did not take the title of Emperor, but after his death, Shun ascended the throne, and was styled accordingly.

‡ Those who had both rank and territory were called princes.

§ This command was issued in consequence of Yu's advice, recommending Tseih to attend to his old office, and complete the business

‖ The five orders of relationship are those between parents and children, rulers and subjects, husbands and wives, superiors and inferiors, friends and associates.

† Although the sages are always careful in business, yet this being an affair of importance, carefulness is especially enforced, and gentleness inculcated. For the principle of these five emanates from the natural feeling of the human heart, and needs not constraint for its production, but when men are kept back by the depravity of their natural temperaments, or drowned in the obscurity of human lusts, they begin to be confused in their principles, and cease to love and obey one another. Thus, taking advantage of Yu's declining in favour of Sëĕ, the Emperor issues his commands, directing Sëĕ to take as before the charge of the public morals, further admonishing him to be careful in diffusing instruction, and gentle in his treatment of the people, that by softness and mildness, instruction soaking and distilling, might gradually imbue their minds; and the reality of their

cepts;* but it all 在 consists in 寬 gentleness.

The 帝 Emperor 曰 said, 皐陶 Kaou-Yaou! 蠻夷 the barbarians 猾 disturb the 夏 Summer region;† while 寇 robbers 賊 murderers, 姦 bandits and 宄 traitors abound; do 汝 you 作 become 士 criminal judge, and make use of 五 the five kinds 刑 of punishment 有 服 to repress (their crimes;) in using these 五 five modes of 服 repressing crime, there are 三 three 就 places‡ (for inflicting the penalty;) while in 五 the five (commutations for) 流 banishment, 有 there are 宅 certain places (of exile;) but though there be 五 five 宅 cases (in which banishment is allowed,) there are merely 三 three 居 degrees of distance (to which parties are banished).§

heavenly nature would thus be spontaneously elicited, without the possibility of cessation, or the least fear of their losing their sense of shame. Măng-tszè, in quoting Yaou's words, speaks of encouraging, inviting, helping, strengthening, assisting, and aiding the people in their flight, so that they themselves might attain to virtue.

* The five precepts are, that affection should exist between parents and children, righteousness between rulers and subjects, distinction of duties between husbands and wives, order between superiors and inferiors, and sincerity between friends and associates. Because in these five there are the principle of suitability, they are therefore made the groundwork of instruction.

† Tsăng-she says, that China is the land of civilization and intelligence, hence it is called the region of Flowery Summer.

‡ Kung-she considers that these three places denote that great offenders were punished in the open field, that officers of government paid the penalty of the law within the court, and mere scholars in the market-place. It does not appear what proof he has for this assertion; we should rather imagine the meaning to be, that capital offences were expiated in the market-place, that castration was performed in a secret apartment, and that the remaining punishments were inflicted in some sheltered place. For when the offences were not capital, it was provided, that the criminals should be punished under cover, lest the wind should get into their wounds, and thus accidently occasion death; which showed the benevolence of the Sage.

§ Kung-she considers that great offenders were banished to the four borders, the less malignant to the outside of the nine districts, and the next lighter ones to the distance of 1000 le. In this matter, although we do not see what proof he has of the fact, yet generally speaking it does not appear far from the truth.

惟 only be thou 明 discriminating, and (people will be) 克 able to 允 acquiesce.*

The 帝 Emperor 曰 said, 疇 Who is there, that 若 complying (with reason,) will attend to 予 my various 工 works?† They 僉 all 曰 replied, 垂哉 Chuy (is the man!‡) The 帝 Emperor 曰 said, 俞 Right! 咨 Oh 垂 Chuy! 汝 do you attend to the 共工 public works. 垂 Chuy 拜 bowed, and 稽 bending down 首 his head to the ground, 讓 declined 于 in favour of 契 Shoo, 暨 Tsëang, and 伯與 Pih-Yu. The 帝 Emperor 曰 said, 俞 True! but do you 往哉 go, notwithstanding; as 汝 you are 諧 suited to the undertaking.

The 帝 Emperor 曰 said, 疇 Who is there, that 若 in accordance (with the nature of things,) will take charge of 予 my 上 higher and 下 lower domains, § 草 pastures and 木 woods, 鳥 birds and 獸 beasts. They 僉 all 曰 said, 益哉 Yih is the man. The 帝 Emperor 曰 said, 俞 Right! 咨 Oh 益 Yih! 汝 do you 作 become 朕 my 虞 forester.¶ 益 Yih 拜 bowing 稽 bent down 首 his head to the ground, and 讓 declined 于 in favour of 朱 Choo, 虎 Hoo, 熊 Heung 羆 and Pe.** The 帝 Emperor 曰 said,

* On account of Yu's declining in favour of Kaou-yaou, the Emperor issued this order to him; and further cautioned him to be discriminating, that he might apportion punishments to the offences, and obtain the acquiescence of all.

† The K'heŭh-lè enumerates six kinds of works, viz. those on earth, metal, stone, wood, leather, and brass. According to the Chow-lè, there were works in wood, metal, skin, colouring, and braiding.

‡ Chuy is the name of a minister of state, who was celebrated for his ingenious devices. Shoo, Tsëang, and Pih-Yu, were also ministers.

§ The upper and lower domains are the hills and forests, the fens and marshes.

¶ A forester is one who takes charge of the hills and marshes.

** These were four ministers who perhaps received names signifying tiger, leopard, bear, &c. because they were skilled in subduing these wild animals

俞 True! but 往哉 do you go, for 汝 you are 諧 suited to the business.

The 帝 Emperor 曰 said, 咨 Oh! you (President of the) 四岳 four mountains, 有 is there any one 能 who can 典 regulate 朕 for me 三 the three 禮 ceremonies? * They 僉 all 曰 replied, 伯夷 Pih-e† (is the man.) The 帝 Emperor 曰 said, 俞 Right! 咨 Oh 伯 Pih! 汝 do you 作 become the 秩 arranger of the 宗 ancestorial temple; ‡ 夙 day and 夜 night 唯 be 寅 respectful, 直哉 be upright and 惟 be 清 pure. § 伯 Pih 拜 bowed and 稽 bent down 首 his head to the ground, 讓 declining 于 in favour of 夔 Kwei and 龍 Lung. The 帝 Emperor 曰 said, 俞 True! but 往 go, and 欽哉 be thou respectful.

The 帝 Emperor 曰 said, 夔 Kwei! 命 I order 汝 you 典 to regulate 樂 music, and 教 teach the 胄子 eldest sons (of the nobles) 直 to be honest 而 and yet 温 gentle, 寬 liberal 而 and yet 栗 stern, 剛 firm 而 無 without 虐 oppression, and 簡 expeditious 而 無 without 傲 disrespect. ‖ Now 詩 Poetry

* The three ceremonies are the ceremonies used in sacrificing to the celestial gods, feasting the spirits of men, and offering to the terrestrial deities.

† Pih-e is the name of a minister, whose surname was 羌 Këang. Kwei and Lung were also ministers.

‡ "The arranger of the ancestorial temple," was the officer who superintended and arranged the service of the various gods, and he was thus denominated because he presided chiefly over the ancestorial temple.

§ When men are respectful and upright, without the least selfishness or perversion, then their minds will be pure and free from the filthiness of lust; so that they may hold intercourse with the gods.

‖ When people are straightforward, they are generally deficient in mildness, therefore he wishes them to be gentle; when liberal, they are frequently wanting in sternness, hence he would enforce rigidity; which shows that the Emperor was concerned about their imperfections and wished to help them on. So also firmness sometimes leads men into committing acts of oppression, and impetuosity urges them

言 gives expression to the 志 inclination, and 歌 in chanting odes 永 you should lengthen out 言 the words; in which case 聲 the notes 依 should accord with 永 the length of the measure. * Make use of the 律 panpipe 和 to regulate 聲 the voice, † and the 八

on to be guilty of disrespect, hence he wished to guard them against excesses, and to restrain their feelings; aiming to inculcate the above duties on the young nobles, he intimates that the way to accomplish it was by laying stress on music; just as in the Book of Ceremonies of the Chow dynasty, the chief musician is said to maintain the rules of harmony, in order to instruct the youth of the nation; while Confucius speaks of elevating them by poetry and perfecting them by music. For this is the way to cleanse impurities, and guard against satiety, it gives impulse to the blood, and freedom to the spirits, while it nourishes the virtue of inward harmony, and rescues mankind from the depravity of their natural temperaments.

* That towards which the mind tends is called the inclination; and when the mind has any bias it will be exhibited in words; hence it is said "odes give expression to the inclination." When the views are embodied in song, the measure will be sometimes long, and sometimes short, hence it is said "in chanting odes the words should be lengthened out." Differing in length, the notes will also vary in being high or low, sharp or flat, hence it is said, "in chanting you should lengthen out your words." The notes in music are 宮 Kung, 商 Shang, 角 Këŏ, 徵 Ching, and 羽 Yu. Generally speaking, with regard to the notes of a tune, the long and flat are arranged under Kung; gradually becoming more sharp and short, they enter Shang, after that they merge into Këŏ, Ching, and Yu; this is what is meant by "the notes being in accordance with the length of the measure." Having the long and short, the sharp and flat notes, it will be necessary to take the 12 tubes of the orphean pipe, and harmonize them, then it will be possible to form the chords and prevent discord. If for instance, the fistula of the "Yellow tube," be taken for the Kung, then the "Great arrow," (or the one a third higher) would be Shang; the "Lady bathing," (or the third above that) would be Këŏ; while "the Forest tube," (a fourth higher) would be the Ching; and the "Southern spine," (a third higher still) would be Yu. This is obtained by dividing the numbers which represent the notes by three, and adding or subtracting, when, after an interval of eight notes, they will reproduce themselves. The rest of the pipes may be arranged in the same manner. This is what the Economy of Ceremony and Music calls, the five notes, the six regulators, and the twelve pipes; each in its turn may take the Kung as the key note; this is what is called, "making use of the panpipe to regulate the voice."

† When the sounds of the human voice are harmonized, then let the notes accord with the eight musical intruments, and the music will

eight kinds of 章 instruments, 克 when you can 諧 harmonize the whole, 無 but do not 相 奪 interfere with 倫 the due order. Then both 神 gods and 人 men 以 和 will approve. ‡

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be invariably harmonious, and without discord or disorder; thus the tune may be struck up in the court, or presented in the sacrificial temple, and both gods and men will approve of it. The sages constructed music, in order to animate natural feelings, to foster human talents, to serve spiritual beings, and to harmonize the various ranks of men; the utility and effects of music were once thus extensive and deep, but *now* we have no repetition of these melodies. How exceedingly lamentable! [For an illustration of this system, see the diagram on music.]

‡ The following extract from the Lè Ké may serve to render the above passage a little more clear.

TEXT. The Kung may be compared to the prince, the Shang to the minister, the Këŏ to the people, the Ching to matters of business, and the Yu to things; when these five are not confused, there will be no discordance nor interruption of sound.

COMMENTARY. The origin of the five sounds springs from the regulation of the "Yellow tube." This tube is 9 (Chinese) inches long, and each inch has nine lines, which make 81 lines, this is the measure of the Kung sound. Take away one third, or 27, in order to form the Ching sound, and you have 54. To the Ching add one third, or 18, and you produce the Shang, which is 72. Deduct from the Shang one third, or 24, and you have 48, for the Yu sound. To the Yu add one third, or 16, and the result is 64, for the Këŏ sound. Dividing the numbers of the Këŏ sound, into three, you have an odd one remaining, and the calculation cannot go forward, hence the sounds stop at five; this is the order of their mutual production.

The relation of Kung to Ching is then 54-81ths equal to $\frac{2}{3}$ or a fifth.
The relation of Ching to Shang is ,, 54-72ths ,, ,, $\frac{3}{4}$,, a fourth.
The relation of Shang to Yu is ,, 48-72ths ,, ,, $\frac{2}{3}$,, a fourth.
The relation of Yu to Këŏ is ,, 48-64ths ,, ,, $\frac{3}{4}$,, a fifth.

Kung belongs to the element earth, and to produce it a cord must be used of 81 lines in length, which gives the longest and lowest of the five sounds; being thus distinguished, it is called the Prince. The Shang belongs to the element metal, and to produce it a cord is used of 72 lines in length; its sound is moderately low, hence it comes next in order to the prince, and is called the minister. The Këŏ belongs to the element wood, and to produce it a cord must be used 64 lines in length: the sound being half shrill and half gruff, it occupies the middle of the gamut, it is therefore next in order to the minister, and is denominated the people. The Ching belongs to the element fire; in order to produce it a cord is used 54 lines in length, and its sound is shrill; as therefore after the people comes business, it is called the business note. The Yu belongs to the element water, and in

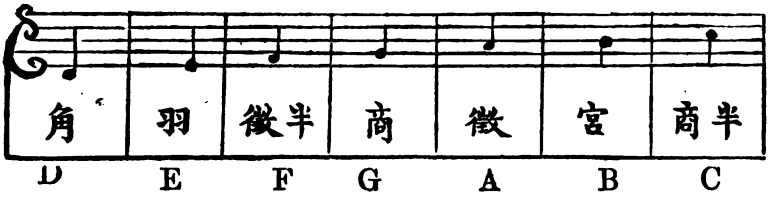
order to produce it, a cord must be used 48 lines in length, which being the shortest, the sound is shrillest, and as things succeed to business, it is known by the name of the material note. This is the order of their rank. The five notes originate with the Yellow tube, which is the Kung ; but the Kung may be interchanged, and all the other eleven pipes may by turns commence with the Kung. The Kung, however, must be considered that of the prince, and must not be ranked below the minister. The Shang must be the minister, and must not precede the prince. The Këŏ must be ranked with the people, the Ching with business, and the Yu with things, each in their proper order. Should the minister note exceed the prince, the people that of the minister, business that of the people, and things that of business ; then it will not be proper to use a whole note, but a half note must be substituted ; this is the way in which the eight musical instruments will accord, and dissonance be prevented.

To illustrate the relation of the musical notes to each other, the Chinese make use of the two diagrams,which are here presented to the reader. The first exhibits the relation of the five tones to each other, which is as follows :

宮商角徵羽 Kung requires a cord of 81 tenths of a Chinese inch in length.

Shang	,,	72	,,	,,	,,
Këŏ	,,	64	,,	,,	,,
Ching	,,	54	,,	,,	,,
Yu	,,	48	,,	,,	,,

These have been adjusted to the European gamut by J. H Bletterman, Esq. as follows ;



The second diagram shews the sounds produced by the 12 tubes of the Chinese panpipe, in which we trace some resemblance to the doctrine of intervals, spoken of by western writers. "When a sonorous body is struck till it gives a sound, the ear, besides the principal sound and its octave, perceives two other sounds very high, of which one is the twelfth above the principal sound, that is to say, the octave to the fifth of that sound, and the other is the 17th major above the same sound, that is to say, the double octave of its third major." Thus, if we take the first note of the Chinese gamut 黃鍾, we shall find that the note 林鍾 is the octave, 應鍾 the twelfth, and 姑洗 the seventeenth, of which 應鍾 is again the octave.

The 帝 Emperor 曰 said, 龍 Oh Lûng! 朕 I am 堲 vexed with those 讒 slanderous 說 words and 殄 injurious 行 practices, which 震 alarm and 驚 disturb 朕 my 師 people,* I therefore 命 command 汝 you 作 to assume the office of 納言 censor,† 夙 day and 夜 night 出 to issue 納 and receive 朕 my 命 commands, 惟 and only (permit to pass) 允 what is genuine.

The 帝 Emperor 曰 said, 咨 Oh 汝 you 二十 twenty 有 and 二 two 人 persons,‡ 欽哉 be respectful, and 惟 complying with 時 the proper seasons, 亮 illumine 天 the celestial 功 undertakings.

The octave of the	黃鍾	the yellow tube is	林鍾	the forest pipe
,,	大呂	great spine,	,,	夷則	foreign law.
,,	太族	great arrow,	,,	南呂	southern spine
,,	夾鍾	double tube,	,,	無射	unshot arrow.
,,	姑洗	lady bathing,	,,	應鍾	responsive tube
,,	仲呂	middle spine,	,,	黃鍾	yellow tube.
,,	蕤賓	flourishing guest,	大呂		great spine.
,,	林鍾	forest tube,	,,	太族	great arrow.
,,	夷則	foreign law,	,,	夾鍾	double tube.
,,	南呂	southern spine,	,,	姑洗	lady bathing.
,,	無射	unshot arrow,	,,	仲呂	middle spine
,,	應鍾	responsive tube,	,,	蕤賓	flourish. guest

* This means that these slanderous persons spoke incorrectly, and confounded white with black, so as to agitate men's minds.

† It belonged to the public censor to inspect all orders and instructions, and if genuine to issue them; thus misrepresentations would not prevail, nor falsehoods be relied upon. When reports and replies were sent in, he was required to examine them, and if suitable, he was to forward them to the Emperor; thus corrupt and licentious documents would be kept back, and the clues of merit would be discernible.

‡ The two and twenty persons, were the President, the nine officers just mentioned, and the twelve governors of districts. According to the Ceremonies of the Chow Dynasty, within were the Prime Minister and the Chief President, and without were the governors of districts and the nobles. For the Prime Minister took the superintendence of the corps of officers, while the Chief Presi-

Every 三 three 載 years 考 he examined into 績 their merits, and after 三 three 考 such examinations 黜 he degraded and 陟 advanced 幽 the stupid and 明 intelligent,* until 庶 all 績 their merits were 咸 universally 熙 spread abroad; while he 分 separated and 北 turned back to back (the princes of) the 三 three 苗 Meaou.†

After 舜 Shun 生 was born 三十 thirty years, 徵 he was summoned into 庸 employment; 三十 for thirty years 在 he sat on 位 the throne (with Yaou,) and having reigned 五十 fifty 載 years alone, he 陟

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dent took the oversight of the twelve governors. Having commanded them separately, he now gives them some general directions, requiring them to be careful in the discharge of their duties, and in aiding the business of Heaven.

* Three examinations made out nine years, and after the period of nine years the intelligence or the stupidity of the men, with the success or failure of the business might be ascertained; he could thus elevate the well-informed and degrade the dull, while rewards and punishments being thus clearly and uprightly administered, every man would exert his strength in meritorious undertakings, and thus the good qualities of all would be widely extended.

† While he retained the good, he discarded the bad, and banishing them, he made them turn their backs on each other, and sent them far away. This means that Shun, having commanded his two and twenty officers, established this mode of examining their merits, that he might elevate or degrade them accordingly. He acted as circumstances required, and thus spoke of the results. We find that the affairs of the Three Meaou (a tribe of independent mountaineers still existing) are spoken of in the classics, and more particularly in the sections denominated the 典 Canons, and the 謨 Counsels, together with those entitled 益稷 Yih-Tseĭh, 禹貢 Yu-Kung, and 呂刑 Leu-hing. For this tribe, depending on their fastnesses, would not entirely submit, sometimes they acknowledged themselves as subjects, and sometimes they rebelled, until Shun assumed the reins of government and drove them away. When Yu drained off the waters, the district of San-wei was already peopled by them, and the inhabitants of their old capital still proving rebellious, they refused to work. When Yu came into power, the Emperor commanded them to remove, but they still disobeyed orders, until Yu marched back his troops, and after that, they came to him. Thus he was enabled to ascertain who were good and who bad, and to divide them asunder the one from the other.

ascended 方 far away 乃 and 殂 died.* (B. C. 2201.)

* Hân-tszè says, In the annals of the bamboo books, the death of kings is always called an ascending, meaning that they ascended to heaven. The Classics say, according to the Ceremonies of the Yin dynasty, "the deceased princes ascended and were associated with heaven," meaning that when they closed their days uprightly, their virtues were blended with those of heaven. Hence the classic recording the latter end of Shun says, that he ascended, and afterwards it adds, that he died, by which the writer would explain that ascending means dying. When Shun was 30 years of age, Yaou summoned him into employment, and having tried him three years, he associated him with himself in the government for nearly 28 years, making together 30 years, when Shun ascended the imperial throne. Fifty years after this he died. For in the end of the section, we have a general view of his beginning and end. History says, that Shun, being on a visit of inspection, died in the wilderness of 蒼梧 Tsang-woo, but Mǐng-tszè has said, that Shun died at 鳴條 Mîng-teaôu; we know not which is correct. However the tomb of Shun is still pointed out in the nine hills of 零陵 Ling-ling.

The following account of the San meaon is extracted from the works of Magaillans, by the Editor of the Chinese Repository.

The independent mountaineers in Sze-chuen, Yun-nan, Kwei-chow and Kwang-se, pay no tribute to the emperor, nor yield him any obedience, being governed by absolute princes, whom the Chinese call "local lords," and "local officers." Their towns are, for the most part, so environed with high mountains and steep rocks "as if nature had taken a particular care of their fortification." Within these mountains lie extensive fields and plains, and many towns and villages. Though they speak the Chinese, "they have a particular language also, and their manners and customs are likewise somewhat different from those of the sons of Han." Nevertheless, adds our author, "their complexion and the shape of their bodies are altogether alike; but as to their courage, you would think them to be quite another nation: the Chinese stand in fear of them, so that after several trials, which they have made of their prowess, they have been forced to let them live at their own liberty, and to consent to a *free traffic and commerce* with them." He gives an account of one of the chiefs, who with an army of forty thousand men, was beguiled and destroyed by a Chinese usurper: of this catastrophe he himself was an eye-witness.

For a further account of this tribe, see the Chinese Repository for March, 1845.

SECTION. III.

THE 大 GREAT 禹 YU'S 謨 COUNSELS.*

曰若 Now 稽 on examining 古 the ancient sage, 大 the Great 禹 Yù, 曰 we may say, that 文 his literature and 命 his doctrines 敷 were diffused 于 towards the 四 four 海 seas, while 祇 he respectfully 承 submitted 于 to 帝 the Emperor (Shun.)†

Yù 曰 said, when 后 a prince 克 can feel 艱 the difficulties of 厥 his 后 princedom, and 臣 a minister 克 is able to appreciate 艱 the responsibility of 厥 his 臣 stewardship, 政 the government 乃 will be 乂 well-regulated, and the 黎 black-haired 民 people 敏 will speedily 德 attain to virtue.‡

The 帝 Emperor 曰 said, 俞 Good! and 允 really 若 if you can carry out 茲 this 嘉 excellent 言 maxim, then there will be 罔 no virtues 攸 that 伏 can be concealed, 野 in the wilderness 無 there will be no 遺 neglected 賢 worthies, and 萬 every 邦 region

* Lin-she says, that the historian of Shun, having delivered the two Canons, it was found that there was something incomplete in them; hence he further relates the excellent words, and conversations on good government, which took place between that prince and his ministers, and thus added the three sections of the Counsels of the Great Yù, with those of Kaou-yaou, and Yih-tseĭh, in order to supply the deficiencies of the two Canons. The edition in modern characters does not include these sections, while that in the ancient form of writing does.

†The historian here speaks of Yù, as having diffused his accomplishments and instructions throughout the four seas, and then setting forth his counsels in the presence of Shun, in order to receive his opinion, as the following sections set forth.

‡ Here we have Yù respectfully submitting his suggestions to Shun. He meant that when a prince does not dare to make light of his duties as a ruler, and when a minister does not presume to trifle with his obedience as a subject, being day and night tremblingly alive to their responsibilities, and each fulfilling that which devolves on him, then government will be well ordered and exempt from corruption, and the people, naturally influenced by their example will be speedily converted to goodness, without being able to help it.

成 will be thoroughly 寧 peaceful; but in order to this 稽 you must enquire 于 of 衆 all, 舍 you must give up 己 your own opinions and 從 follow the advice 人 of others, 不 you must not 虐 oppress those 無 who have none 告 to plead for them, 不 nor 廢 reject 困 the poor and 窮 wretched. 惟 Only the 帝 Emperor (Yaou) 時 克 is sufficient for these things.*

益 Yih 曰 said, 都 Oh! 帝 the Emperor's 德 virtue 廣 is extensive and 運 perpetually revolving; † 乃 he is 聖 sagelike, 乃 and 神 divine, 乃 he is 武 dignified, 乃 and 文 elegant; so that 皇 imperial 天 Heaven 眷 has regarded him 命 with its decree, ‡ even 奄 to extend 有 his authority over 四 the four 海 seas, and 爲 be 天下 the empire's 君 chief.

* Here Shun approves of Yu's words, and intimates that if this could be accomplished, he would then give free vent to the opinions of all, and bring about him a host of worthies, so that the people of the empire would all experience his kindness, and invariably attain to their right position. But except a man entirely loses sight of his own interests, and complies with right reason, loving the people, and cherishing the scholars to the uttermost, he will not be able to accomplish this; and only Yaou is sufficient for such an attainment, while common men invariably fall short of it. This answer was an expression of his humility, in which he did not dare to say that he could accomplish it. From this then Shun's sense of the responsibilities of his situation might be known.

† *Extensive*, means great and unlimited; *revolving*, means travelling round without cessation; the Emperor's virtue being thus magnificent and all-pervading, his renovations were inscrutable; thus, speaking of the greatness of his reforming energy, he is called sagelike; speaking of his unfathomable sagacity, he is called divine; alluding to his awe-inspiring majesty, he is denominated dignified; and with reference to the budding forth of his glories, he is styled elegant.

‡ Yaou's origin does not appear in the classical record; tradition says, that he arose at once from the station of the Earl of 唐 Tâng to be Emperor, and looking at Yih's words, it would seem reasonable to conclude thus. A certain one has said, "that when Shun uses the word *Emperor* he refers to Yaou, but when his ministers employ the term, they allude to Shun himself," hence such expressions as "the Emperor's virtue is faultless," and "let your imperial majesty consider," both refer to Shun. Thus Yih taking advantage of Shun's honouring Yaou, proceeds to admire Shun's virtue, in order to encourage him, saying, that not only was this the case with Yaou, but "your imperial majesty is also thus." Now on examining the

禹 Yù 曰 said, to 惠 pursue the 迪 right way 吉 is felicitous, 從 to follow 逆 perverse paths 凶 is calamitous; 惟 just like 影 the shadow and 響 the echo.*

益 Yih 曰 said, 吁 Oh! 戒 哉 take care!† and 儆戒 be particularly cautious 無 虞 in unforeseen circumstances, 罔 lest you 失 fail in 法度 the application of the laws; 罔 do not 遊 saunter 于 at 逸 ease, 罔 nor be 淫 excessive 于 in indulging 樂 pleasure.‡ 任 In employing 賢 the talented 勿 do not listen 貳 to mischief-makers;§ 去 remove 邪 corrupt persons 勿 without 疑 hesitation.‖ and 疑 doubtful 謀 schemes 勿 do not 成 complete,¶ thus 百 all your 志 projects 惟 will be 熙 successful. 罔 Do not 違 violate 道 right principles, 以 in order to 干 seek 百姓 the people's 之 譽 applause; but 罔 do not 咈

quotations here made, with reference to the case in hand, they certainly appear very apposite. But as Yih is carrying out the former sentence, "only the Emperor Yaou is sufficient for these things," it does not seem proper so suddenly to drop the idea of Yaou, and consider Shun as the object of discourse. Moreover to launch forth in the praises of Shun, without encouraging or warning him, would seem an excess of flattery, which men could scarcely have reached in those early times. Therefore the old interpretation, which makes Yaou the subject of approbation, is to be preferred.

* The meaning is, that the way of heaven is awe-inspiring; felicity and calamity correspond to virtue and vice, as the shadow and echo follow the substance and proceed from the sound; in order to show that a man must not make light of the duties of his station, and to carry out the idea of the former section.

† He first utters an exclamation, and then lays down a caution, in order to induce minute discrimination on the part of his audience.

‡ In unforseen circumstances, the laws are easily set aside and relaxed, he therefore cautious against failure on these occasions. In circumstances of ease and pleasure, men readily become dissolute, be therefore guards against sauntering and excess. While he lays down these three maxims with the view of inspiring care and fear.

§ When the worthless attempt to prejudice you against the virtuous whom you wish to employ, it is called mischief-making.

‖ To be irresolute in excluding the vicious is called hesitation.

¶ A scheme is a plan of action: finding that your actions do not accord with right principles, and being dissatisfied about them, then do not attempt to carry them out.

oppose 百姓 the people, 以 in order to 從 gratify 己 your 之 own 欲 inclinations. 無 Be not 怠 slothful, 無 nor 荒 remiss, and 四 the surrounding 夷 barbarians 來 will come 王 and acknowledge your sovereignty.*

禹 Yù 曰 said, 於 Oh 帝 let your majesty 念 哉 consider! 德 virtue 惟 consists mainly in 善 good 政 government; and 政 good government 在 in 養 nourishing 民 the people.† Let the elements 水 of water, 火 fire, 金 metal, 木 wood, 土 and earth, with 穀

* Once in a life-time to come to court, is called acknowledging sovereignty.

When an emperor attends to these eight maxims, morning and evening, cautiously and tremblingly, without negligence of mind, or remissness in business, then the principles of right government will be more gloriously displayed; and when the distant barbarians without exception revert to him, the submission of the people of the middle country may be easily conceived.

On examining what Yîh says about these eight maxims we find a gradation in them. For when a prince can maintain the laws, without giving way to ease and pleasure, his mind will be correct, his personal virtues cultivated, and the principles of rectitude will be fully developed; then with regard to the talents of men who may, and who may not be employed; also with respect to the rights and wrongs of business, what may and what may not be doubted of, he is able to examine every thing minutely, without the least doubt or darkness. Thus the mind is illumined and rendered intelligent, and in managing the business of the empire, both that which is according to correct virtuous principles, and must not be opposed, and that which is in compliance with right popular feeling, and must not be withstood, he is able to assign each circumstance to its proper place, without erring from right reason, or allowing the slightest degree of selfish feeling to intervene. This was the object of Yîh's profound caution, and the way by which he enlarged upon the counsels of the great Yu, in urging a due sense of responsibility, and the following out of the right way. But if a man do not possess the essentials of virtue, and in discerning between right and wrong, giving and receiving, if he do not exterminate the selfishness of private feeling, while he desires to be resolute and unhesitating in practice, he will find that the injurious consequences will be unspeakable. Can we then possibly dispense with caution?

† Yîh had in the former section laid down the principles of caution, while in this Yù sighs and admires the observation, saying, Let your Majesty deeply consider what Yîh has said; further remarking that virtue does not consist in mere goodness, but mainly in perfecting government. So government is not merely a system of laws, but the ability to nourish the people; what the following section says, of

grain, 惟 be 修 well regulated; * 正 adjust the 德 domestic virtues,† 利 increase 用 useful commodities,‡ 厚 promote 生 human existence, § and 惟 cause 和 harmony to prevail.‖ Let these 九 nine 功 affairs¶ 惟 be 敘 well arranged, 九 and these nine 敘 being arranged,** 惟 let them 歌 be set to music.†† In 戒 cautioning 之 them 用 use 休 good words, and in 董 re-

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the six granaries and the three main things, refers also to the nourishment of the people.

* "Let water, fire, &c. be well regulated," means that water should be used to overcome fire; fire, metal; metal, wood; and wood earth; thus producing the five kinds of grain; perhaps it might be necessary to adjust any one of these in order to draw off superfluities, or it might be requisite to aid them in order to supply deficiencies, and thus all the six would well regulated.

† "To adjust the domestic virtues" means, that parents should be kind, children filial, elder brethren friendly, younger brethren respectful, husbands upright, and wives obedient, by which means the people's virtue would be adjusted.

‡ "To increase useful commodities" means, that artificers should make implements, while the merchants bartered goods for money, in order to advance the people's employments.

§ "To promote human existence" means, to clothe them in silk and feed them with flesh, that they might neither be cold nor hungry, which is the way to foster the people's lives.

‖ These six being attended to, the lives of the people would begin to advance. But we must not allow them to live at ease without instruction, and therefore we inculcate good principles and disseminate instruction, in order to adjust their domestic virtues; we make labour general and get commodities interchanged, in order to increase useful articles; we settle arrangements and are careful about the regulations, in order to promote human existence; making every thing accord with right principles to the exclusion of what is perverse, and then there will be no want of harmony.

¶ "The nine affairs" refers to the regulation of the six substances and the observance of the three maxims.

** "Arranged" means that each one of these should be consonant with reason and not out of order, lest they confuse the constant virtues.

†† "Setting them to music" means to take the arrangement of these nine affairs, and chant them in a ballad.

The whole means that these nine being carefully attended to, and harmonized, each one according to its principle, the people would reap the benefit, and universally sing these songs, while they rejoiced in life. But to be first diligent and afterwards negligent, is common to human feelings; fearing therefore lest, after a long period of ease and plenty, the spirit of negligence should arise, and thus the merit already se-

proving 之 them 用 employ 威 sternness; 勸 urge 之 them on 以 with 九 the nine 歌 odes, and 俾 cause that there 勿 be no 壞 disaster.*

The 帝 Emperor 曰 said, 俞 Right! 地 the ground 平 is now levelled.† and 天 the heavens 成 will complete (the production of fruits;) 六 the six 府 stores‡ and 三 three 事 affairs§ are 允 properly 治 regulated, and 萬 ten thousand 世 generations 永 eternally 賴 rely thereon (for support;) 時 this 乃 is your 功 merit.

The 帝 Emperor 曰 said, 格 Come 汝 you 禹 Yù! 朕 I have been 宅 seated on the 帝 imperial 位 throne 三十有三載 thirty and three years (B. C. 2223) and 耄 am now old and 期 advanced in

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cured be of short continuance, and eventually fail, it was found necessary to urge men on, as in the following section.

* Those who are diligent in this matter should be cautioned in a kind manner, while the negligent should be strictly warned. But when a thing is produced by constraint it cannot last long: he therefore again refers to the song above mentioned, and harmonizing it with the twelve panpipes, and suiting it to the various notes, he causes it to be used among the people, and adopted throughout the country, in order to exhort and assist them, so that they may joyfully drum and dance, run to their business and hasten to their work, without being able to stop themselves; and thus the merit achieved in former days may be long preserved, and continued indestructible.

Kŏ.she has said, according to the Great Rule of Fitness, the five elements are merely water, fire, wood, metal and earth; while grain does not appear among the number; but Yù, considering that it was essential to the people's subsistence, especially distinguished and subjoined it.

† The water and earth being duly arranged is called levelling; the phrase implies, that when the water and earth are properly levelled, all things will be brought to perfection.

‡ The six stores are water, fire, metal, wood, earth, and grain; these six are the origin of wealth and utility, and are therefore called stores.

§ The "three affairs" are the adjustment of the domestic virtues, the increase of useful commodities, and the fostering of human existence; these three are of all human affairs those which ought to be first attended to, hence they are called the three affairs. Shun, hearing Yù speak on the arrangements for nourishing the people, set forth his merits, in order to applaud him.

years, so as to be easily 倦 fatigued 于 with 勤 laborious duties; 汝 but be thou 惟 only careful 不 to avoid 怠 negligence, 總 and superintend the affairs of 朕 my 師 people.*

禹 Yù 曰 said, 朕 My 德 abilities 罔 are not 克 equal to the task, and 民 the people 不 do not 依 accord with me; but 皐陶 Kaou-yaou 邁 has vigorously 種 diffused 德 his virtues, which 德 virtues 乃 have 降 descended down, and caused the 黎 black-haired 民 people 懷 to esteem 之 him. 帝 Let your Majesty 念哉 consider this: 念茲 thinking on the person most fit for this office, 在茲 my mind rests on him; 釋茲 if I would dispense with this man, 在茲 my thoughts still recur to him; 名言茲 when his name is mentioned, 在茲 I instantly imagine he would do; 允出茲 and the first impulse of my mind is, 在茲 that he is the man. 惟 Only 帝 let your Majesty 念 think of 功 his merits.†

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* When a man is ninety, he is called 耄 maou, and when a hundred 期 ke. At this time, Shun was ninety-three years of age, and therefore he could apply these terms to himself saying, being old and feeble, I feel soon wearied by any fatiguing employment; but do you exert your strength untiringly, and take charge of the multitude of my people; thus he appointed Yù to take a part in the business of government.

† Here Yù acknowledges that his capacities were not equal to the office, and that the people did not revert to him. But Kaou-yaou, said he, "is vigorous in his undertakings and strenuous in action, so as to establish the fame of his virtue; while his excellencies reach to the people, and induce them to submit to him. Let your Majesty think of him, and do not overlook him." Yù then went on to say, that his own mind was perpetually set on Kaou-yaou; that when it was suggested to set Kaou-yaou aside, and to seek for another, he still thought of Kaou-yaou. That when his name was alluded to, he approved of him, and that the sincere impresion of his mind was in favour of Kaou-yaou. Thus he thought of him again and again, and could not remove his approbation from Kaou-yaou. It was only for the Emperor deeply to *consider* his merits and associate him with himself in the throne.

The 帝 Emperor 曰 said, 皐陶 Oh Kaou-yaou! 惟茲 these 臣 my ministers 庶 and people 罔 have not 或 it may be 干 offended against 予 my 正 regulations, because 汝 you 作 have filled the office of 士 criminal judge, and 明 been clear 于 in the application of 五 the five kinds of 刑 punishment, 以 in order to 弼 aid 五 the five points of 教 instruction,* thus 期 aiming 于 to establish 予 my 治 government. 刑 By punishment 期 you calculate 于 on effecting 無 the discontinuance of 刑 punishments, and 民 the people 協 harmonize 于 in 中 the due medium. 時 This 乃 is your 功 merit. 懋哉 Be strenuous in your efforts.†

皐陶 Kaou-yaou 曰 said, 帝 Your Majesty's 德 virtue 罔 is without 愆 fault. 臨 You come 下 down to (the people) 以 with 簡 a dignified negligence, 御 you urge on 衆 the multitude 以 with 寬 indulgence.‡ 罰 In inflicting punishments 弗 you do not 及 extend them to 嗣 successors, but 賞 in conferring rewards 延 you perpetuate them 于 to 世 future generations.§ 宥 You excuse 過 sins of ig-

* The government of a sage is carried on by virtue, which is the foundation of the renovation of the people, while punishments are used merely to assist when instruction fails.

† To aim at, means to make sure of a matter beforehand. Shun's meaning was, that "although it was not possible entirely to avoid the use of punishments, yet that which he calculated on was to arrive at the point where no punishments would be necessary. Then the people would all accord with the golden medium, until exempt from every error and defect, punishments would really be dispensed with. The effecting of all this is your merit; go forward, therefore, said he, in your efforts." For he would not listen to Yù's refusal, and yet admired Kaou-yaou's excellence, in order to urge him onward.

‡ "Negligent" means "not hurried." When superiors are annoying and over particular, inferiors have no indulgence; and if they urge the people on too pressingly, then the multitude will be agitated and disordered.

§ Successors and future generations both refer to posterity, but successors to the more immediate, and future generations to the more distant. The sage did not ascribe the crimes of parents and children

norance, 無 without regard to 大 their enormity, while 刑 you punish 故 presumptuous offences 無 irrespective of 小 their lightness.* When 罪 in judgments 疑 there exists a doubt, 惟 you incline to 輕 clemency; and when 功 cases of merit 疑 are questionable, 惟 you award 重 the more substantial (recompense.)† 與其 Rather than 殺 put to death 不辜 an innocent person, 寧 you would prefer 失 to err in 不經 irregularity. These your 好生 life-cherishing 之德 virtues 洽 have instilled themselves 于 into the 民 people's 心 minds, 茲用 exercising which 不 they do not 犯 offend 于 against 有司 the officers of justice.‡

to each other, while he extended rewards to future generations; thus perpetuating his admiration of the good, and cutting short his inflictions on the vile.

* Sins of ignorance, are those which are erringly committed, without knowing them to be wrong; and sins of presumption are those which are purposely perpetrated, with a full knowledge of their malignity. Sins unwittingly fallen into, though great, he would excuse; but offences fearlessly perpetrated, although small, he insisted on punishing. This resembles the expression in a former section, "In cases of mistake or misfortune, he ordered them to be forthwith forgiven; but when any presumed, or repeated their offences, they were punished with death."

† When guilt was ascertained, and there existed some doubt in the law, whether the punishment should be light or heavy, he then adopted the lighter infliction; and when a man's merit was clear, but the law had not quite determined whether the reward should be considerable or trifling, he chose the more considerable.

‡ According to the various interpretations of the law, sometimes a man might either be put to death or spared: in such cases, if he were capitally punished, there was a fear of involving an innocent person; and if not visited with condign punishment, one might fail in being too remiss; either of which would be a departure from the strict justice and perfect integrity of a sage, while the slaying of an innocent person would be most insupportable to the mind of a perfect man; therefore rather than put the individual to death, and thus cut short his life. Shun preferred allowing him to complete his days, while he himself bore the blame of failing in the infliction of due punishment. This shewed the extreme of his benevolence and kindness, and might be denominated a life-cherishing virtue. For the laws of the philosopher had a certain limit, but his kind feelings were unbounded, hence in inflicting punishments or conferring re-

帝 The Emperor 曰 said, 俾 Causing 予 me 從 to obtain 欲 my wish 以 in 治 the government (of the country), until 四 every 方 region 風動 is influenced thereby, 惟 this is to be attributed to 乃之 your 休 excellence. *

帝 The Emperor then 曰 said, 來 Come here, 禹 Yù! When 洚水 the inundation 儆 alarmed 予 me, † you 成 fulfilled 允 your promise, and 成 accomplished 功 the undertaking, 惟 this was entirely 汝 your 賢 ability. ‡ 克 You could be 勤 diligent 于 in (the business of) 邦 the country, and 克 were able to practice 儉

wards, when there was any doubt, he invariably made the law bend, to carry out his gracious intentions, and would not allow the idea of adhering to the strict precept, to interfere with the display of humanity. This is the way in which his better feelings maintained their unobstructed course, and travelled beyond the mere letter of the law, until their outflowings widely extended themselves, soaking and saturating into the people's minds, so that the subjects of the empire, universally affected by longing delight, rose up to goodness, and did not offend against the officers of justice. Kaou-yaou, hearing Shun applaud his servant's merits, uttered this in order to give all the glory to his superior; for he did not dare to appropriate admiration to himself, or to account the merit his own.

* For the people not to transgress the laws, and for the ruler not to inflict punishment, this was what Shun desired. "You, said he, have been able to promote the fulfilment of my wish, in the government of the country, so that reformation has spread throughout all quarters, like the wind influencing and agitating every blade of grass; this is all to be ascribed to your goodness." Here Shun again utters an exclamation, in order renewedly to admire the excellence of Kaou-yaou.

† An "inundation" means an extensive flood. The ancient text reads it, the descent of waters. Măng-tsze said, "when waters flow out of their course it is called an inundation;" as when a mountain is precipitated, and the waters burst their bounds, while the outward vent is stopped up, the stream attempting to force its way, suddenly flows backwards, and overwhelms and inundates to a boundless extent. Although this calamity commenced in the time of Yaou, yet when Shun was associated in the government, the evil was not stopped; therefore Shun considered it to be a celestial warning to himself, and did not dare to view it as no concern of his, respecting which he could make himself easy.

‡ Yù sent up his report, and was able to make good his words, he tried the scheme and was able to complete the affair; this is what the sage calls fulfilling his promise and accomplishing the undertaking.

economy 于 in your 家 household (expenditure,) 不 without being 自滿 self-sufficient and 假 elated; 惟 this was also 汝 your 賢 virtue.* 汝 You 惟 alone 不 did not 矜 boast, while 天下 throughout the empire 莫 none could 與 with 汝 you 爭 compete 能 for ability; 汝 you 惟 alone 不 did not 伐 vaunt, while 天下 under Heaven, 莫 none could 與 with 汝 you 爭 contest 功 the palm of merit.† 予 I 懋 commend 乃 your 德 virtue, and 嘉 admire 乃 your 丕 great 績 excellence.‡ 天之 The celestial 曆数 destinies 在 rest on 汝 your 躬 person; 汝 you 終 eventually 陟 must be elevated 元 to the highest 后 rank.§

人 The carnal 心 mind 惟 is 危 treacherous, while 道 the virtuous 心 feeling 惟 exists only 微 in a small degree; 惟 be you therefore 精 minute in distinguishing, 惟 and be 一 uniform in maintaining, while you 允 firmly 執 grasp 厥 the due 中 medium.‖

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* Seeing that Yù could do this, he was evidently more capable than others. But still he could be diligent in the king's business and economical in his private expenses; this was a further proof of Yù's capacity.

† Yù being possessed of these two excellencies, and yet able to avoid boasting of his power, or vaunting his merit, whilst the reality of his attaintments could not be concealed, Shún issued his commands, requiring him to take part in the throne.

‡ "I commend your virtue" means that Yù possessed virtue, and Shún considered it full and great. "I admire your great merit," intimates that Yù had displayed this merit, and Shún accounted it excellent and good.

§ "The celestial destinies" refer to the order of succession of kings and rulers, like the precedence of times and seasons, terms and years. "The destinies rest on you," intimates that you possess the great merit of accomplished virtue, and therefore it is evident that the fates have decreed your elevation. From henceforth therefore ascend the throne of the great sovereign, and do not refuse. At this time Shun first commanded Yù to take part in the government, and as Yù had not as yet ascended the throne he makes use of the expression, 終陟 "henceforth ascend."

‖ The mind is the perceptive faculty of man, presiding within and corresponding to that which is without. Speaking of it with reference to its display in the natural disposition, it is called the carnal mind; but treating of it in connection with its exhibition in the principles of rectitude, it is called virtuous feeling. The carnal mind

無稽 Unauthenticated 之言 words 勿 do not 聽 listen to; and 弗詢 unadvised 之謀 counsels 勿 do not 庸 follow.*

Who 可 can 愛 be loved, if 非 not 君 the prince? Who 可 can 畏 be feared, if 非 not 民 the people?† If 衆 the multitude 非 be without 元 a sovereign 后 head, 何 whom 戴 will they honour? and if 后 a prince 非 be without 衆 subjects, 罔 there will be no one 守 to defend 邦 the country (for him.) 欽哉 Be respectful, therefore! 愼 caution is necessary 乃 for you 有 that are in 位 office, who should 敬 carefully 修 cultivate 其 that which 可 they may 願 desire.‡ When all within the 四 four 海 seas are 困 reduced to poverty and 窮 wretchedness, the 天 celestial 祿

readily becomes selfish, and is with difficulty brought to generosity, hence it is said to be treacherous; the virtuous feeling is hardly elicited, and easily obscured, hence it is said to exist only in a small degree. But if a man can be minute in discerning things, and does not get mixed up with the selfishness of his natural disposition, moreover if he can be uniform in maintaining virtue, while he preserves pure the correctness of right principles, then the virtuous feeling will continually predominate and the carnal mind will be subjected to it. In this way that which is treacherous will become settled, and that which is minute will be displayed, until in motion and at rest, in words and actions, a man becomes exempted from excess or defect, and can really maintain the due medium.

* "Unauthenticated" means not verified by antiquity; "unadvised," means not counselled by the generality. Words that cannot be authenticated, and counsels of a man's own devising; only resulting from the private views of an individual, and not in conformity with public sentiment, invariably obstruct good government, and injure right rule in a considerably degree. "Words" mean words in general, which may not be listened to; "counsels" mean deliberations on business, which we are still more cautioned not to adopt.

The former section having alluded to the maintenance of right feeling as the foundation of good government, this speaks of the importance of listening to advice in deciding on business. Thus external and internal things will assist each other, and the principles of right rule will be fully prepared.

† If the people be without a prince, whom will they venerate? If a ruler have no subjects, then who will guard the state for him?

‡ "That which they may desire," means all the good which they can wish or desire. A prince ought to be careful with regard to the station he fills, and respectfully aim at that which he ought to desire;

revenues will come 永 to a perpetual 終 end.* 惟 Only 口 from the mouth 出 proceeds 好 good feeling, and the same cause leads men 興 to take up 戎 arms.† (It is enough!) 朕 my 言 words 不 will not 再 be repeated. ‡

禹 Yù 曰 said, 枚 repeatedly 卜 cast lots (among) 功 the meritorious 臣 officers, 惟 and only 吉 the successful one 之 let him 從 be followed.§ 帝 The Emperor 曰 replied, 禹 Oh Yù! 官 the superintendent 占 of divinations 惟 always 先 first 蔽 fixes 志 his object, and 昆 then 命 commits the affair 于 to the decision of the 元 great 龜 tortoise. Now 朕 my 志 intentions 先 were previously 定 settled; 詢 consulting 謀 and deliberating, 僉 all were of 同 the same opinion, 鬼 the demons 神 and gods. 其 even they 依 complied, while 龜 the tortoise and 筮 reeds 協 harmoniously 從 coincided. Besides which, 卜 in divin-

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but if the least atom of vice spring up in the mind and corrupt the government, then the people will be deprived of their rights in great numbers.

* When the people within the four seas are reduced to poverty and wretchedness, then the celestial revenue of the prince will be cut off, without renewal; would not that be most seriously alarming? Here Shun earnestly reminds Yù of the preservative or destructive consequences of tranquillizing or endangering the people, in order to alarm him; for although he knew that Yù was possessed of the fulness of meritorious virtue, and would not proceed to such extremities, yet he wished him to be tremblingly alive to the responsibilities of his situation, without daring to give way to luxurious ease, and cautioned him in the most minute particulars, by which means he displayed the real feelings of a sage

† Words proceeding from the mouth, produce these various effects, thus serious are the minute springs from which gain or loss proceed.

‡ What I have now commanded you has been well-advised: how can I alter my opinion. Thus he wishes Yù to receive his orders, and not to persist in declining.

§ What the emperor had already said was sufficient to exhaust the subject, so that Yù had no grounds on which to reiterate his refusal; but still he requested that lots might be cast amongst the meritorious officers, and the honours accorded to him on whom the favourable lot might fall; hoping that by this means some one would be found to supply his place, and that he would succeed in his refusal.

ing, 不 we never 習 repeat the operation 吉 after a favourable reply.* 禹 Yù still 拜 bowed, 稽 bending 首 his head to the ground, and 固 steadily 辭 refused. When 帝 the Emperor 曰 said, 毋 do not decline! 惟汝 you alone 諧 are most suited to the station.†

正 On the first 月 month, 朔 and the first day, 旦 early in the morning, (Yù) 受 received (the Imperial) 命 decree 于 in (the temple of) 神 the divine 宗 ancestor, 率 leading 百 the hundred 官 officers, 若 just as at 帝之 the Emperor (Shun's) 初 commencement of his reign.‡

The 帝 Emperor 曰 said, 咨 Oh 禹 Yu! 惟 only 時 these 有苗 Meaou-ites, (the aboriginal inhabitants of China,) 弗 do not 率 obey; 汝 do you 徂 go and 征 correct them. 禹 Yu 乃 then 會

* The Emperor meant to say, that according to the rules of the superintendent of divination, it was necessary first to determine the object on which the mind was bent, and afterwards to commit the matter to the decision of the tortoise; (the Chinese mode of divining.) Now, said he, my mind was already made up, and the councils of all united to recommend the measure; the gods also were favourably inclined, and the tortoises and reeds harmoniously coincided; what further necessity, therefore, is there to repeat the divination. Moreover, according to the laws of divining, we do not wait to renew the divination, when the answer is already favourable.

† This means that you only are suited to fill the station of sovereign ruler.

‡ The divine ancestor means, Yaou. Soo-she says, the person from whom Yaou received the crown was the accomplished ancestor, and the individual from whom Shun obtained the throne was the divine ancestor; but when a person receives the empire from another, he must announce it in the temple of him from whom that person received it. The Book of Ceremonies says, that Shún offered the imperial sacrifice to the 黃帝 Yellow Emperor, while he offered the border sacrifice to the emperor 嚳 Kŭh, the primogenitor's sacrifice to 顓頊 Chuen-heŭh, and the ancestorial sacrifice to Yaou; thus it is clear that the divine ancestor was Yaou. Early in the morning of the first day of the first month Yù received the imperial decree to be associated in the throne, in the temple of the divine ancestor, while he led forth the hundred officers, performing the same ceremonies as when the Emperor Shun first received the throne at the conclusion of Yaou's reign.

assembled 羣 the host 后 of princes, and 誓 made a speech 于 to 師 the army, 曰 saying, you 濟濟 compact and united 有衆 multitude, 咸 all 聽 listen to 朕 my 命 commands. 蠢 How ignorant 茲 are these 有苗 Meaou-ites! 昏 stupid, 迷 deluded, and 不恭 disrespectful! 侮慢 insulting and 自賢 self-sufficient, 反 reversing 道 the right way and 敗 destroying 德 virtue; 君子 men of superior talent 在 are (driven by them) 野 into the fields, and 小人 worthless fellows 在 put in 位 office, until 民 the people 棄 have cast them off 不 and refused 保 to sustain them, while 天 Heaven 降 has sent down 之 upon them 咎 calamity. 肆 Therefore 予 I, 以 with 爾 you, 衆 numerous 士 warriors, 奉 have received 辭 commands 伐 to punish them 罪 for their crimes. If therefore 爾 you 尙 will aim at 一 unanimity, both as 乃 to your 心 minds and 力 strength, 其克 we shall be able 有 to ensure 勳 a successful issue.†

For 三 three 旬 decades 苗民 the people of Meaou

† Here Shun bursts out into an exclamation saying, "now throughout the Empire only the ruler of the Meaou-ites (a tribe of mountaineers still existing in the heart of China,) refuses to obey instruction; do you go and correct his fault." Yù then assembled the troops of the princes, and addressed them on the object of the expedition, saying, "the people of Meaou are stupid and disrespectful, insulting to others, and improperly exalting themselves, opposing the right way, and corrupting the constant virtues; turning the world upside down, so that the people complain and Heaven is incensed. Therefore it is that I, with you, have all received the commands of the sovereign, to punish the offences of these Meaou-ites. If all you warriors were but to be united with one heart and effort, we should then be sure of success." The above is the tenor of Yù's address. Lin-she said, when Yaou was old, Shun was associated in the government twenty-eight years; so also when Shun was old, Yù reigned as co-sovereign seventeen years. These men sharing in the throne took a general superintendence of the multifarious business of the state, whilst Yaou and Shun filling the imperial throne were left to their own enjoyment. Any case of importance, however, was still reported to the Emperor. When Yu went on his expedition against the Meaou-ites, he was already associated in the government; yet he received his orders from Shun, not daring to act on

逆 resisted 命 the commands of the sovereign.* 益 Yih then 贊 rendered assistance 于 to 禹 Yu, 曰 saying, 惟 It is only 德 virtue 動 that moves 天 Heaven, 無 there is no 遠 distance to which 弗 it does not 届 extend ;† 滿 fulness 招 invites 損 diminution, while 謙 humility 受 receives 益 additions ;‡ 時 this 乃 is 天 heaven's 道 way ; when 帝 our Emperor§ 初 formerly 于 dwelt at 歷 the Leïh 山 mountain,‖ 徃 he went forth 于 into 田 the field, and 日 daily 號 cried and 泣 wept 于 to the 旻 soothing 天 heavens,¶ 于 on account of 父 his father 母 and mother ;** 負 he bore 罪 the blame,†† and 引 drew on himself 慝 the reproach ;‡‡ while he was 祇 respectful 載 in

his own responsibility. If we might draw an inference from Yu's conduct in correcting the Meaou-ites, we should say, that Shun, in putting to death the four delinquents, also doubtless informed Yaou.

* Yù came upon them with an army for upwards of a month, but the Meaou-ites were stubborn and would not submit.

† At this time Yïh accompanied Yù on the expedition, and seeing that the Meaou-ites, surrounded by their fastnesses, and upheld by their energies, could not be subdued by terror, he aided Yù by his advice, saying, that it was *virtue* alone which could move the heavens, while the wonders of its influence extended to the most distant region. Thus his advice was, that Yù should march back his troops, and bend his attention more particularly to virtue.

‡ Fulness bringing diminution, and humility increase, accords with the expression of the Yïh king, that Divine Providence diminishes the full, and replenishes the humble (Luke, II. 53.)

§ The Emperor here referred to is Shún.

‖ The Leïh mountain is in the district of 河東 Hô tung, in the county of 河中 Hô chung. (The present 平陽 Ping yang, in 山西 Shan-se province.)

¶ Benevolence overshadowing the mourners, is called soothing.

** This means that when Shún cultivated the Leïh mountain and went forth into the fields, he daily lamented towards the soothing heavens on behalf of his parents, because he could not render them obedient to virtue; which shews the depth of his feeling and his strong desire for their good.

†† "Bearing the blame" means, that he blamed himself for it, and did not dare to consider his parents in the wrong.

‡‡ "Drew upon himself the reproach" means that he reproached himself, and would on no account ascribe the fault to his parents.

business, and 見 waited on his sire 瞽 瞍 Kow-sow, 夔 夔 penetrated with veneration, 齊 reverence and 慄 awe, until 瞽 Koo 亦 also 允 sincerely 若 conformed (to virtue ;)* 至 high degrees of 誠 sincerity 感 move 神 the gods, 矧 how much more 茲 these 有 苗 inhabitants of Meaou! † 禹 Yu 拜 bowed at these 昌 excellent 言 words, 曰 and said, 俞 Right! he then 班 marched back 師 his army, and 振 quartered 旅 his troops. 帝 The Emperor 乃 upon this 誕 greatly 敷 diffused abroad 文 his accomplished 德 virtue, and whilst they were 舞 brandishing 干 the staves 羽 and feathers 于 on 兩 both sides of the 階 (royal) stair-case, ‡ in the course of 七 seven 旬 decades 有 苗 the Meaou-ites 格 come to submit. §

* This means that Shún respectfully fulfilled the duties of a son, while he waited upon his sire Koo. Shun was moreover solicitous and careful in serving his parents to the utmost degree ; until by his sincere piety he brought his sire, though so stupid and stubborn, to submit to virtue.

† Thus Yih enlarged upon the doctrine of extreme sincerity, intimating that even the gods would be influenced thereby, how much more the people of Meaou.

‡ These staves and spears were usually held by posture-makers ; the sides of the royal stair-case were severally appropriated to hosts and guests.

§ Shún's accomplished virtue did not commence with the withdrawal of Yù's forces, nor did the Meaou-ites arrive merely in consequence of the brandishing of the staves and feathers ; but the historian referring to Yù's withdrawal of his troops, the relaxing of martial vigour, the increased attention paid to the diffusion of virtuous instruction, and the brandishing of staves and feathers, with the utmost harmony and absence of all force, intimates that the arrival of the Meaou-ites occurred at that time. Thus recording the facts of the case, in order to illustrate the virtue of Shún. At this distance of time, though several thousand years from the event, we can by this means gain some idea of the spirit and manners of that age.

SECTION IV.

皐陶謨

THE COUNSELS OF KAOU-YAOU.

曰若 Now 稽 on examining 古 the ancient 皐陶 Kaou-yaou, (we find him) 曰 saying, 允 Let a man really 迪 carry out 厥 his 德 virtuous principles, and then 謨 his counsellors 明 will be clear, and 弼 his assistants 諧 harmonious.* 禹 Yù 曰 said, 俞 Right! but 如何 how is that?† 皐陶 Kaou-yaou 曰 said, 都 That is an admirable question; (a prince) 愼 should be careful‡ regarding 厥 his own 身 personal virtues, and 修 endeavour to 思 think of 永 distant (plans of usefulness), while he 惇 lays great stress on 敘 the arrrangement 九 of the nine 族 degrees of relationship, and then 庶 the multitude 明 of the intelligent 勵 will be encouraged 翼 to assist him.§ From 邇 the near 可 you may argue 遠 to the distant, 在 in 茲 this (it may be seen.‖) 禹 Yù 拜 made obeisance at 昌 these excellent 言 words, 曰 and said, 俞 Right.¶

* Kaou-yaou meant that when a prince can truly follow out his principles of virtue, then that which his servants advise will be invariably clear, and those who aid him will be uninterruptedly cordial.

† Yù here assents to the observation, and further enquires into the details, while Kaou-yaou admires his enquiring disposition and proceeds to inform him.

‡ By a prince being careful, he meant that he should not fail to carry his caution out to the utmost.

§ When personal virtues are cultivated, there will be no impropriety in words or actions; and when distant plans are formed, then there will be no shallow nor short-sighted schemes. When stress is laid on the arrangement of the nine relations, then the affection of relatives towards each other will be sincere, and the whole family will be duly regulated. When the multitude of the intelligent are encouraged to assist, then the host of worthies will exert themselves in the prince's cause, and the country will be well governed.

‖ That is, if personal virtues be cultivated, the family will be regulated, the state well governed, and the whole empire tranquillized.

¶ These words of Kaou-yaou were uttered with a view of elucidating the idea, that if a prince follow out virtuous principles his coun-

皐陶 Kaou-yaou 曰 said, 都 You say well, 在 for it consists in 知 a knowledge 人 of mankind, 在 and in 安 tranquillizing 民 the people.* 禹 Yù 曰 said, 吁 True !† 咸 but 若 if 時 this were the case, 惟 then 帝 even the Emperor (Yaou) 其 attained to it 難之 but with difficulty. ‡ He who 知 knows 人 mankind 則 is 哲 intelligent, and he who 能 can 官 rule 人 men and 安 tranquillize 民 the people 則 is 惠 kind, while the 黎 black-haired 民 race 懷 would sensible 之 of it. But if a man 能 can 哲 be wise 而 and 惠 kind, 何 what need 憂乎 that he be concerned about 驩兜 Hwan-taou ? 何 why 遷乎 banish 有苗 the inhabitants of Meaou ? and 何 why 畏乎 dread 巧 the flattering 言 words and 令 smooth 色 countenance of (those who harbour) 孔 great 壬 plans (of wickedness.) §

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sellors will be intelligent; wherefore Yù again assented and admired the maxim.

* Kaou-yaou, hearing Yù admire his maxim, went on to enlarge on his yet unfinished idea, saying that it consisted in knowing mankind and tranquillizing the people; for to know men is the business of wisdom, and to pacify the people is the work of benevolence.

† "True!" is an expression denoting admiration, without giving full assent to the proposition.

‡ This means, that if it consist in knowing mankind, and tranquillizing the people — if both these qualities must be alike present, then even the Emperor Yaou would find a difficulty in accomplishing it.

§ Intelligence is the essence of wisdom, and kindness the principle of benevolence; to be intelligent and kind, is as much as to say, to know mankind and tranquillize the people; but if a man be intelligent and kind, he possesses wisdom and benevolence in the highest degree; and then a caballish and wicked person, like Hwan-taou, would not be worth caring about; then stupid and misled people, like the inhabitants of Meaou, would not require to be removed; while flattering sycophants, and smooth-faced villains, who conceal extensive plans of wickedness in their bosoms, need not be dreaded. All these three would not be able to interrupt our right rule; which intimates in a forcible manner, that the meritorious use of benevolence and wisdom is very great. Some say, that the flattering sycophant alluded to is the Superintendent of Works. Yù referred to these three delinquents, and did not mention Kwăn, because it was proper to conceal the name of his father.

皐陶 Kaou-yaou 曰 said, 都 (Your suggestion is) proper; 亦 generally speaking 行 in practice 有 there are 九 nine 德 virtues; 亦 and when it is generally 言 asserted 其 that any 人 man 有 possesses 德 virtue, 乃 we 言 might remark 曰 and say, (Let us have proof of it) 載 in the performance 采 of this 采 or that business. 禹 Yù 曰 said, 何 in what respects? 皐陶 Kaou-yaou 曰 said, A man should be 寬 liberal 而 yet 栗 rigid, 柔 pliant 而 yet 立 determined, 愿 particular 而 yet 恭 respectful, 亂 regular 而 yet 敬 reverential, 擾 benignant 而 yet 毅 intrepid, 直 straight-forward 而 yet 温 meek, 簡 negligent 而 yet 廉 pure, 剛 firm 而 yet 塞 sincere, and 彊 courageous 而 yet 義 upright;* 彰 let him show 厥 that he 有 possesses 常 constancy, and 吉 哉 how fortunate will he be?†

He who 日 daily 宣 illustrates 三 the three 德 virtues,‡ would (as a great officer) 夙 morning and 夜

* "Liberal yet rigid," means that a man should be enlarged in his views, yet strict and severe. "Pliant yet fixed," means that he should be yielding, yet determined. "Particular yet respectful," means that he should be attentive to little things, yet filled with veneration. "Regular yet reverential," means that he should pay attention to order, and yet be filled with awe. "Benignant yet intrepid," means that he should be docile, yet daring. "Straight-forward yet meek," means that he should be upright, yet mild. "Negligent yet pure," means that a man should be easy in his manners, yet maintain integrity. "Firm yet sincere," means that he should be strong, yet real. "Courageous yet upright," means that a man should be bold, yet a lover of right. 而 "Yet" is an expression that gives a turn to the sense: the direct quality having been referred to, its counterpart is spoken of, in order to show that the virtue in question is not partial, while in every instance it points out the spontaneousness of perfect virtue, and implies that nothing is taken from this to make up for that.

† When perfect virtue is displayed in one's own person, and is rendered uniform from begining to end, how highly-favoured is that scholar!

‡ The allusion to the three virtues and the six virtues means that amongst the nine some have three and some six.

evening 浚 regulate and 明 illumine 有家 his family: he who can be 日 daily 嚴 rigid, and 祇敬 respectful in (cultivating) 六 the six 德 virtues, might (as a noble) 亮 shed light on 采 the affairs of 有邦 his country. * But a prince should 翕 unitedly 受 receive (men of various degrees of talent) and 敷 spread them 施 abroad, then those who possess the 九 nine 德 virtues 咸 would be all 事 engaged in public business; the 俊 men of superior and 乂 inferior talent 在 would be installed in 官 office;† 百 the hundred 僚 officers 師師 would lead on one another, 百 while the host of 工 workmen would 惟 conform to 時 the proper times,‡ each one 撫 according 于 with 五 the five

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* To "regulate and illumine," and "to shed light on business," both convey the idea of managing well the business and affairs of a family or a state. The influence might differ in amount, hence the man of three virtues would be a great officer, and the man of six virtues a noble; but the quantity of virtue and the dignity of station referred to are both expressed in general terms. Now he who has but three of the virtues will daily enlighten and enlarge them, and seek to increase them by display; while he who possesses six of the nine virtues ought rather to be daily vigorous and respectful, and seek to augment them by careful attention.

† Though the virtues of men may differ in amount, yet the prince should combine and receive them all, and thus spread abroad and employ them, then the men of nine virtues would all be engaged in their proper business. A man of superior talents is one of a thousand; a man of smaller talents is one of a hundred; these would all be in office, thus making the talented of the empire sustain the government of the empire. In the courts of Yaou and Shun, none were forgotten below and no business was overlooked above, thus excellent were their arrangements.

‡ Leading on one another, means that they would imitate each other's examples; intimating that when all the officers take each other for patterns, then all those engaged in public works would observe the proper seasons in order to hasten their business. The hundred officers and the host of workmen all mean the different persons employed by government; speaking of their imitating one another, they are called the hundred officers; referring to their hastening to their work, they are called the host of workmen, but really they are one and the same.

辰 terms,* so that 庶 every one's 績 merit 其 would be 凝 completed.†

無 Do not 教 cause (subordinates) 逸 to be luxurious and 欲 licentious ‡ 有 in the management of the 邦 country; 兢兢 be cautious and 業 業 tremblingly alive (to your responsibilities;) in the course of — one 日 day or 二 two 日 days 萬 ten thousand 幾 springs of action arise; § 無 let there be no 曠 neglect among the 庶 multitude of 官 officers. ‖ It is 天 heaven 工 that works, as for 人 men 其 they are only 代 之 substitutes. ¶

The 天 heavenly 敘 arrangement (of the human

* The five terms refer to the four seasons. The four elements wood, fire, metal, and water, preside severally over the four seasons, while the element earth temporarily presides over each of the four seasons in turn. The Le-yun says, spread the five elements over the four seasons; which is the same idea.

† This means that the hundred workmen being punctual to their time, every work of merit would be accomplished.

‡ The word "cause" here does not mean that a prince actually orders the thing; but when superiors do any thing, inferiors are apt to imitate them. The caution implies, that an emperor should be industrious and economical, in order to set a good example to the nobles, and not lead them astray by luxury and lasciviousnes.

§ The springs of action mean the minute causes of things. The Yih king says, only attend to these minute springs, and then you can accomplish the great affairs of the empire; for the causes of calamity are wrapped up in trifles, which cannot be foreseen by common men, but when once displayed, even the wise cannot remedy the evil. Therefore the sage is tremblingly alive to minute evils, in order to their prevention; which is called foreseeing difficulties in times of ease, and aiming at great affairs by commencing with small. "One or two days" means that the time is very short; "ten thousand springs" implies that the causes of action are extremely numerous; for in the course of one or two days, the causes of things coming and going amount to myriads: can we then for a single day give way to licentiousness?

‖ This means that a ruler should not employ men of inadequate talents, and thus cause the officers to neglect the duties of their stations.

¶ It is "heaven that works," means that a prince manages affairs for heaven, and that which the officers attend to, is none other than the business of high heaven; therefore, if perchance a single duty should be neglected, then the work of heaven would be overlooked; under such circumstances, can we be too cautious?

relations) 有 has its 典 statutes, 勅 let us corect 我 these our 五 five 典 statutes, and then, 五惇 哉 oh the five solidities (of human conduct!)* The 天 heavenly 秩 order (of official rank) 有 has its 禮 ordinances; 自 let there proceed 我 from us 五 these five 禮 ordinances, and then 有庸哉 oh how constant (the people's habits!)† Let us be 同 unitedly 寅 respectful and 協 conjointly 恭 reverential, and then 和衷哉 oh how harmonious and good (will the people be!)‡ 天 Heaven 命 encourages 有德 the virtuous, but (use) 五 the five kinds of 服 clothing (as rewards,) and then 五章哉 oh how illustrious will be the five displays! 天 Heaven 討 punishes 有罪 the wicked, but use 五 the five kinds of 刑 punishments, and then 五用哉 oh how serviceable will be the five applications! This is all 政事 the business of governments; 懋 哉 let us exert ourselves! 懋哉 let us exert ourselves! §

天 Heaven's 聰 perception and 明 observation

* The "arrangement" means the arrangement of the relations which exist between princes and ministers, parents and children, elder and younger brothers, husbands and wives, friends and companions.

† The "order" means the order of elevation and depression among the high and low, noble and mean degrees of rank.

‡ Although statutes and ordinances are appointed and arranged by heaven, yet the correcting of them, that they may be regularly classified and solidified, and the application of them, that they may be duly ordered and invariably fixed, rests with us. Therefore princes and ministers should unite in reverential care and combine in cautious respect, be sincerely unanimous without variance, allowing harmony and good understanding to pervade all classes, then the people will be moral, affairs orderly, and every thing in its proper place, which is what is called harmonious and good.

§ The five kinds of clothing are those used from the ninth degree of rank, up to the first degree. It means that while heaven encourages the virtuous, there are still the five kinds of dress to distinguish them; so also while heaven chastises the vicious, there are still the five kinds of punishment to correct them; for the rewards of rank and the inflictions of punishment belong to the business of the ruler. The prince directs and the ministers enforce, and therefore all ought to exert themselves, and not be negligent.

(may be ascertained) 自 from 我 our 民 people's 聰 perception and 明 observation. And 天 heaven's 明 approval 畏 and disapproval (may be known) 自 from 我 our 民 people's 明 approval and 威 disapproval.* There is 達 a connection 于 between the 上 upper and 下 lower world; 敬哉 Oh how careful should those be 有 who are in charge of 土 countries!†

陶曼 Kaou-yaou 曰 said, 朕 My 言 words 惠 are in accordance with right principles, and 可 may be 底 carried out 行 into practice. 禹 Yù 曰 said, 俞 Right! 乃 if this 言 advice 底 were put in practice, 可 there would be 績 some good result. 曼陶 Kaou-yaou 曰 said, 予 I 未 do not 有 possess 知 knowledge, but 思 oh how I long 日 every day 贊贊 to assist (the Emperor,) 襄哉 in perfecting the government.‡

* By heaven's perceiving and observing, it is not meant that we can notice its seeing and hearing, but we take what the people see and hear, and consider that to be the perception and observation of Heaven. By Heaven's approving and disapproving, it is not meant that we can notice its likes and dislikes, but we take the likes and dislikes of the people, and consider them as the approval and disapproval of Heaven.

† This means that one uninterrupted principle pervades heaven and men; that which the people's minds dwell on, is that on which heavenly reason is set; and in the reverential caution of our minds, we again unite heaven and men, and bring them together. Can he who possesses the empire be ignorant of the need of caution?

‡ Kaou-yaou here says, that his words were accordant with right reason, and might be carried out into practice. Yù assents to his observation, and considers that if this plan were carried out into practice, there would certainly be some good results. Kaou-yaou humbly declines the compliment, with a confession of his own ignorance, saying that he did not dare to scheme after merit; but only aimed at daily assisting the Emperor, in order to complete his government.

SECTION V.

益 YIH AND 稷 TSEIH.*

帝 The Emperor 曰 said, 來 Come 禹 Yù! 汝 do you 亦 also utter 昌 some excellent 言 words. 禹 Yù 拜 made obeisance 曰 and said, 都 How excellent is 帝 your Majesty's (requisition)! but 予 I, 何 what 言 can I say? 予 I 思 aim 日 every day 孜孜 to put forth unwearied effort.† 皐陶 Kaou-yaou 曰 said, 吁 very well! but 如何 how is that?‡ 禹 Yù 曰 said, When 洪 the flood of 水 waters 滔 mounted up 天 to heaven, 浩浩 spreading far and wide, 懷 it embraced 山 the hills and 襄 over-topped 陵 the mounds, 下 the inferior 民 people 昏 were bewildered and 墊 overwhelmed.§ 予 I then 乘 availed myself of 四 my four 載 conveyances, and 隨 following 山 the line of hills 刊 I felled

* The copies in both the ancient and modern hand have this section, but the edition in the modern hand joins it with the counsels of Kaou-yaou. The sentence beginning with "the Emperor said, Come Yù! do you also utter some excellent words;" seems, according to the tenor of the style, to be connected with the last sentence of the former section; for the books of the ancients were written on bamboos, which did not admit of too many slips being strung together; they therefore regulated and divided them into two, without having any set intention in so doing. Because in the following sentences Yù speaks much of Yih and Tseih's helping him to complete his work, the section is called by their names.

† "Unwearied effort" conveys the idea of exerting the strength without weariness. When Kaou-yaou had set forth his counsels regarding knowing mankind and tranquillizing the people, the Emperor called on Yù to state his opinions. Yù bowed, and sighing in admiration of the extreme excellence of Kaou-yaou's advice, said, "what further can I have to say? I only aim at daily exerting myself to the utmost in attending to business!" From this we may perceive that the dialogue between Yù and Kaou-yaou in the former section was carried on in the presence of Shún.

‡ The question, "how is that?" intimates that Kaou-yaou wished to enquire how Yù was thus unweariedly earnest.

§ Yù referred to former times, when the floods prevailed, and the inundations rose to heaven, expanding far and wide, embracing the hills and covering the mounds; when also the inferior people were dismayed and dejected, being extremely distressed on account of the calamity of the waters.

木 the trees. * 暨 Then in conjunction with 益 Yih 咨 I introduced 庶 the various kinds 鮮 of animal 食 food.† After this 予 I 决 drained off 九 the nine 川 channels, ‡ and 距 led them into the 四 four 海 seas; I 濬 deepened the 畎 furrows and 澮 canals,§ and 距 led them into 川 the rivers. ‖ 暨 In conjunction with 稷 Tseih 播 I scattered 奏 and introduced 庶 the various kinds of seed, and (while the people) still 艱 found some difficulty 食 in obtaining food,¶ (I indulged them in the use of) 鮮 animal 食 food, (as before.) I 懋 encouraged 遷 the interchange of 有 what they

* The four conveyances mean, that on the water he went about in boats, on the land in carriages, on the mud in sledges, while in ascending hills he availed himself of spiked shoes. These sledges were made of boards, in the shape of a sieve, and were pushed along the mud. The spikes were made of iron, in shape like awls, about half an inch long, fixed under the shoes, in order to prevent their slipping when ascending hills. For when Yù drained off the waters, he availed himself of these modes of getting forward, to cross the hills and rivers, and to travel through dangerous places. At that time the waters issued forth, and having no vent, inundated and spread themselves abroad, so that every part of the level country was under water. Nothing was visible but the hills, hence he followed the line of hills, felled the wood, removed obstructions, opened up a way, and afterwards the work of draining the waters was carried on.

† Before the waters were drained off, the people had no corn to eat, hence in conjunction with Yih he recommended the flesh of birds, beasts, fishes, and tortoises, to the people, that they might have something to eat and satisfy hunger.

‡ The nine channels, are the channels of the nine districts.

§ According to the Ceremonies of the Chow dynasty, in the midst of an acre, every opening a foot wide and a foot deep was called a furrow; and in the middle of a field, every communication eight cubits deep and sixteen wide, was called a canal. Intervening between canals and furrows, were water-courses, ditches, and gutters, all for conveying water through the fields, while the smaller channels ran into the great ones. Mention is here made of the furrows and canals, and not of the water-courses, ditches, and gutters, because the smallest and greatest being quoted, the rest would of course be included.

‖ He first led out the waters of the nine rivers, and made them flow into the sea; and then deepened the furrows and canals, and made them communicate with the rivers.

¶ The waters having been but just drained and the grain bu t newly sown, the people had still some difficulty in obtaining food.

had 無 for what they had not, and (taught them) 化 to convert their property 居 into cash;* 烝 the whole of 民 the people 乃 then had 粒 corn to eat, and 萬 all 邦 the states 作 were 乂 well regulated. 皐陶 Kaou-yaou 曰 said, 俞 Right! 師 how worthy of imitation are these 汝 your 昌 excellent 言 words. †

禹 Yù 曰 said, 都 It is well remarked,‡ 帝 but let your Majesty observe 愼 how cautious 乃 those ought to be 在 who are in 位 authority. 帝 The Emperor 曰 said, 俞 True!§ 禹 Yù 曰 continued, 安 Rest in that point 汝 at which you 止 stop;‖ 惟 only be 幾

* He encouraged the people to barter what they had for what they had not, and to convert into money the goods which they had accumulated.

† When the calamity of the flood was overcome, the people succeeded in sowing the seed, and in obtaining the productions of the hills and forests, rivers and marshes; they also interchanged what they had for what they had not, in order to supply their wants; after which the people had corn to eat, and all the states were well-governed. Yù, whilst explaining the idea of unwearied effort, alluded to the particulars of draining the waters from first to last, and from begining to end, while the idea of caution was really contained in all he said; for he wanted the prince and ministers, superiors and inferiors, mutually to exert themselves, and put away sloth, in order to maintain good government to an interminable period Kaou-yaou considered that his words were excellent and worthy of being held up for imitation.

‡ Yù having expressed his admiration of Kaou-yaou's observation, purposely mentioned the Emperor's name, in order to call his Majesty's attention.

§ "Let those in authority be cautious," means that he who fills the station of sovereign should be careful; for the imperial throne is beset with difficulties; if a single thought should be carelessly conceived, it might bring trouble over the four seas; and if indifference should be indulged in for a single day it might induce hundreds and thousands of years of sorrow. The Emperor fully assented to this; and Yù proceeds to enlarge on the manner in which those in authority should exercise caution, according to what follows.

‖ To stop, means that point at which the mind stops. When a man's mind is rightly affected, then every business and affair will invariably arrive at the point of utmost perfection, from which it will not swerve; but the conception of selfish desires comes up in the interim, and then men begin to be confused about right principles, and do not find that wherein they should stop. To rest, means to comply with the correctness of a virtuous mind, without being involved in the hazard of human passions.

minute 惟 and 康 tranquil;* 其 and let your 弼 assistants be 直 upright;† 惟 then 動 on every movement 丕 there will be a grand 應 response 徯 of those who wait for 志 your schemes, 以 in order to 昭 shew clearly 受 that you have received (the decree) 上帝 of the Great Supreme, while 天 high Heaven, 其 should it 申 again declare 命 its will, would do it 用 in the employment of 休 excellent blessings.‡

帝 The Emperor 曰 said, 吁 Right! 臣哉 (Oh the importance of) ministers 隣哉 and attendants! 隣哉 attendants! and 臣哉 ministers! 禹 Yù 曰 rejoined, 俞 most assuredly.§

帝 The Emperor 曰 continued. 臣 You ministers 作 constitute 朕 my 股 legs and 肱 arms, 耳 my ears and 目 eyes. ‖ 予 Should I 欲 wish 左右 to aid

* To be "minute," refers to the inspection of the first displays of business; to be "tranquil," has respect to the examination of the settlement of affairs; and is synonimous with the expression afterwards used, "Let every thing be tranquilly arranged."

† When the attending and assisting ministers also fulfil their duties in adjusting errors and correcting what is amiss; then at home and abroad there is a mutual attention to the cultivation of virtue without one failure.

‡ Under such circumstances there will be no need of action; but should a movement be made, then under the whole heaven there would be none who would not loudly respond; indeed they would be beforehand with the idea, and be anticipating our efforts: thus the sovereign would shew clearly that he had received the decree from heaven; and how could heaven, in the renewal of its declarations, do otherwise than make an exhibition of the most excellent blessings towards him.

§ Attendants are assistants and helpers on the right hand and left. The word "ministers" refers to them as individuals; the word "attendants" has respect to their offices. The Emperor was deeply impressed with the allusion in a former sentence to the uprightness of assistants, and therefore exclaimed "Right!" &c. repeating the expression, in order to shew, that the idea of upright helpers was thus important, and must not be overlooked. Yù then assented and approved.

‖ This sets forth that ministers are the attendants of the prince. The sovereign is the head of the state; and the ruler depends on his ministers for assistance, as the head requires the use of the arms and legs, eyes and ears. The terms employed in the course of this sentence, viz. "assisting," "acting," "displaying," and "lis-

有民 the people, 汝 you must 翼 assist me; 予 should I 欲 wish 宣 to spread 力 my power 四方 abroad, 汝 you must 爲 act for me.* 予 Should I 欲 wish 觀 to observe 古人之象 the forms made by the ancients, such as 日 the sun, 月 moon, and 星辰 stars, with 山 the hills, 龍 dragons, and 華 flowery 蟲 insects, which 作會 were painted; with 宗彝 the monkey, 藻 the water plant, 火 the fire, 粉米 the white rice, 黼 the hatchet, and 黻 the double hook, which were 絺繡 embroidered, 以 by 五 the five 采 colours, 彰施 and variegated 于 on 五 the five 色 kinds of silk, 作 in order to form 服 court dresses,—(should I wish to observe these) 汝 do you 明 set them forth.† 予 When I 欲 wish 聞 to listen

tening," set forth the duties of those who are the arms and legs, the eyes and ears of the prince.

* This means that when I wish to aid my people, then I depend on you for assistance; and when I wish to make my power felt in all parts of the empire, I rely on you to act for me.

† The forms here mentioned mean the representation of things on the court dresses. The Yih-King says, "黃帝 the Yellow Emperor, with Yaou and Shún, merely let fall their robes and garments, and the empire was governed." For they took the idea from heaven and earth, and made the robes above and the skirts below; these were first constructed in the time of the Yellow Emperor, and were perfected in the days of Yaou and Shún. In delineating the sun, moon, and stars, they alluded to their brightness; the hills represented the deities who guarded the country; the dragon was chosen on account of his transformations; the flowery insect, (or the wild fowl,) was selected on account of its variegated colours; the monkey, or the tiger ape, was taken on account of its filial piety; the water plant, as an emblem of cleanliness; fire, for its brightness; white rice, for its nourishing qualities; the hatchet-shaped ornament, as denoting decision; and the double hook, which was formed by two hooks placed back to back, as denoting discrimination. (Ministers in ancient times were represented as turning their backs on vice and facing virtue, hence the idea of discrimination.) The first six, viz the sun, moon, stars, hills, dragons, and wild fowl, were painted on the robe The next six, viz. the monkey, water plant, fire, white rice, the hatchet, and double hook, were embroidered on the skirts; thus constituting these the twelve orders of court dress. The six orders of the vesture were reckoned from top to bottom; and the six orders of the skirt were reckoned from bottom to top. The five colours were

火
龍
日
米粉
華蟲
月
黼
粢宗
星辰
黻
藻
山

六 to the six 律 notes, 五 the five 聲 sounds, and the 八 eight kinds of 音 insmusical truments, 在 in order to ascertain whether (my government) is 治 right or 忽 not,* 以 when I take 出 the odes of the court and 納 the ballads of the village (to see if they correspond with) 五 the five 言 sounds,† 汝 do you then 聽 listen for me.‡

予 Should I 違 act contrary to reason, 汝 do you 弼 help to set me right; 汝 you 無 must not 面 apparently 從 comply, 退 and when you retire 有 invent 後 some back-biting 言 expression. 欽 Take care, 四 you four 鄰 attendants.§

庶 All those 頑 stubborn and 讒 calumnious 說 assertors, 若 if they 不 do not 在 conform to 時 these upright principles,‖ 侯 then try them by the

green, yellow, purple, white, and black. Whether painted on the robes or embroidered on the skirts; the five colours were all intermingled on the five kinds of silk. "Do you display them," means, do you set forth the order of rank, whether high or low, great or small, which they designate.

* The six notes refer to the sharp notes, while the six flats not being mentioned, are supposed to be included. Having these notes, we discover the sounds: having the sounds, the eight musical instruments may be verified. Therefore the six notes, the five sounds, and the eight instruments are thus arranged. The doctrine of sounds corresponds with that of government; hence we investigate the sounds, in order to ascertain the nature of the music played; we enquire into the music, with the view of finding out the success or failure of government.

† When poetic effusions proceed from superiors and reach inferiors, they are called 出 odes; when such strains originate with inferiors, and are heard by superiors, they are called 納 ballads.

‡ Do you listen, means do you examine the music, and ascertain the success or failure of my government.

§ This means, when I do anything contrary to right reason, do you help to correct my failings? Do not flatter me before my face, saying that I am in the right, whilst behind my back, you blame me for having done wrong. You cannot dispense with reverent caution, whilst filling the office of royal attendants. This connects the idea of a former section that "assistants should be upright," and "Oh the importance of royal attendants," while it lays a heavy responsibility on Yù.

‖ Carrying on the idea of the former section, the Emperor ex-

target,* 以 in order to 明 detect 之 them, 撻 and scourge† them 以 in order to 記之 refresh their memories ; 書 Oh the book, 用 how useful is it, 識 哉 for recording their faults. ‡ (In employing these means) 欲 how much do we desire 並 simultaneously 生 哉 to preserve them in life. § Let 工 the chief musician 以 be employed 納 in taking 言 the words (which he has received,) 時 而 and constantly 颺之 fan them in their ears ; 格 should they repent, 則 then 承之 recommend 庸之 and use them ; 否 if not, 則 then 威之 overawe them.‖

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presses his concern lest these stubborn and calumnious fellows should be unfaithful and dishonest. Calumnies were what Shún detested.

* The "target," means the shooting target. "Detect," means try to discover whether they are really stubborn and calumnious or not. For archery is that whereby we discover virtue. These stubborn and calumnious fellows have perverse minds ; which dispositions become incorporated with their several members, and are diffused through all their motions ; so that their forms will not be consonant with propriety, nor their motions in accordance with the time of music ; under such circumstances their hitting the centre of the target cannot be frequent. Scrutinize them in this way, then you will directly ascertain that they are stubborn and calumnious. According to the Ceremonies of the Chow dynasty, the king, at the great archery match, was provided with a tiger target, a bear target, and a leopard target ; a prince was furnished with a bear target and a leopard target ; while nobles and great officers were furnished with a stag target ; each of them had a goose, or bull's eye in the centre. A carpenter made the target as broad as high, and at one third of the breadth, placed a goose in the centre. The ancient ceremonies were not very different from these.

† He directed them to be scourged, which was the punishment of the schools, that they might remember their duty and not forget their failings.

‡ He also wrote down their past delinquencies and recorded them in a book ; as the village officer, according to the regulations of the Chow dynasty, at certain times wrote down the people's filial piety, and fraternal affection, with their friendly amity, conjugal tenderness and attention to learning.

§ The sage could not endure hastily to reject men on the score of stubbornness and calumny, and therefore employed these three methods of instruction, to develope their energies, and display their efforts, so that they might forsake the evil, revert to the good, and thus enjoy life together in this sublunary state.

‖ With regard to these stubborn and quarrelsome fellows, the sage

禹 Yù 曰 said, 俞 哉 Is that right?* Rather 帝 let your Majesty's 光 glory (be diffused) 天 之 下 throughout the empire, 至 even 于 to the 海 隅 corners of the sea, and to the 蒼 生 blue distant prospect, † so that 萬 the myriad 邦 of states, and 黎 獻 the virtuous among the people, 共 would all 惟 become 帝 your Majesty's 臣 subjects. 惟 Only 帝 let your Majesty 時 舉 elevate these men, and 敷 when they send up their reports, 納 receive 以 言 their testimony; 明 set forth 庶 the whole 以 according to 功 their merits, (and reward them with) 車 chariots and 服 dresses, 以 in order to 庸 render them constant. 誰 Who then 敢 would dare 不 to be deficient in 讓 yielding? who would 敢 dare 不 to fail in 敬 respectful 應 compliance? 帝 Should your Majesty 不 not 時 act thus, then they would 敷 all be corrupt 同 alike, and 日 every day (would witness) 奏 reports of 罔 unworthy 功 proceedings.‡

having tried to arouse their energies and efforts, and to develope their inclination to return to good, he further commanded the chief musician, to take the odes which had been communicated to him, and perpetually reiterate them, in order to see whether those persons had really reformed or not. If they had reformed, then he would advance and employ them; but if not, then he would overawe them by punishment, in order to shew that the instructions of the sage, left no means untried. When there was no help for it, then he overawed them; thus reluctant was he lightly to reject men. All this was especially the business of Lung, but here he directs Lord Yù to take a general charge of the matter.

* Shoo-she says, that the expression, "Is that right!" intimates that while the mouth assents the heart does not.

† The blue distant prospect, means that which looms great, and appears distant.

‡ Although Yù assented to the Emperor's words, yet he withheld his full consent from them; while he intimated, that to overawe the obstinate and calumnious fellows by terrors, was not so good as to illuminate them by virtue; let the Emperor's virtues shine forth and extend throughout the empire, unto the corners of the seas, till the blue distant prospect were everywhere enlightened; then the displays of virtue being thus distant, who, throughout the myriad states, and amongst the virtuous people, would not be influenced by a longing desire to rise up, and wish to become the sub-

無 Do not 若 be like 丹朱 Tan-choo, who was 傲 disrespectful, * 惟 who only 慢 in leisurely 遊 sauntering about 是 took 好 delight, and in 傲 insulting and 虐 oppressing (the people) 是作 busied himself; 罔 no matter 晝 whether by day or 夜 by night, 額額 he was incessantly acting thus; 罔 where there was no 水 water (he insisted on) 行 moving along 舟 his boat, and 朋 by depraved associations 淫 he corrupted 于 all at 家 home; (so that Yaou) 用 proceeded 殄 to cut off 厥 his 世 succession.† 予 I 創 took warning 若 by 時 this, ‡ and 娶 having wedded 于 at 塗 the Too 山 mountain, I spent 辛壬癸甲 only four days there; § when (my infant) 啓 Ke

jects of your Majesty? Let your Majesty therefore elevate and employ these alone. When they send up a report, do you receive their statements, in order to ascertain their requirements; display the whole according to their merits, in order to set forth their accomplishments; reward the capable and encourage the virtuous, in order to render their remuneration liberal. Under such circumstances who would dare to refuse their subjection to virtue, or presume to refrain from purity and sincerity of mind, while they respectfully accorded with the wishes of their superiors? then what need would there be to concern yourself about these obstinate and calumnious fellows? But if your Majesty should not act thus, then these ministers whom you now employ, both far and near, would be of the same spirit, leading on by lies and disrespect, and daily proceeding to unworthy conduct. How then would the stubborn and calumnious fellows be the only objects of concern?

* According to the records of Han, Yaou placed his son 朱 Choo at 丹淵 Tan-yuen, to be the ruler of it; thus Tan was attached to his name, on account of the country he governed.

† Tan-choo was unfilial, therefore Yaou gave the empire to Shun, and did not give it to Choo; hence it is said, he cut off his succession. Chin-tsze has said, that of all the sages none were so distinguished as Shun; yet Yù cautioned Shún so far as to say, Do not be like Tan-choo, fond of idle sauntering and practicing insult and oppression. Now though a man were ever so stupid, yet he ought to know that Shún was not addicted to these, and can we suppose that Yù was ignorant of it. But this was the mode of cautioning those who were in high authority used in ancient times.

‡ Here Yù speaking of himself, says that he took warning by Tan-choo's wickedness, and did not dare to saunter idly about.

§ The Too mountain is the name of a region, to the north-east of the present 壽州 Show-chow district. Lat. 32. 34. N. Long.

呱呱 sobbed 而 and 泣 cried, 予 I 弗 did not 子 fondle over him; 惟 I only 荒 considered important 度土功 the business of levelling the ground.* Moreover 弼 I assisted 成 in completing 五 the five 服 laws of tenure,† 至于 to the distance of 五 five 千 thousand (le.)‡ 州 In every district (I appointed) 十有二 twelve 師 officers; § 外 beyond these districts, 薄 even to 四 the four 海 seas, 咸 everywhere 建 I established 五 the five 長 elders;‖ 各 each one of whom 迪 has attained 有 some 功 merit (in the pursuit of virtue;) but 苗 the people of Meaou 頑 are stubborn, and 弗 will not 即 go to 工 work. 帝 Let your Majesty 其念哉 reflect on this.¶ 帝 The

0. 16. E. of Peking. Yù married the daughter of a man at the Too mountain; and four days after his marriage, he went off to regulate the waters.

* Ke was the son of Yù, after the birth of whom Yù had no leisure to think about his wife and child, and only considered of great and urgent importance, the measurements relative to the work of levelling the ground. Măng-tsze says, that Yù was eight years abroad on the public service, during which time he thrice passed his own door without entering it.

† The five tenures are the 甸 Tëen, 侯 How, 綏 Suy, 要 Yaou, and 荒 Hwang tenures. This implies that he not only attended to the levelling of the country, but according to the distance or nearness of the various regions, he assisted in completing the regulations for the five tenures. To regulate the borders of the empire is the business of the prince, and not what a minister can presume to do of his own accord; hence he says, that he assisted in completing the tenures.

‡ "Five thousand le," means that every tenure extended 500 le; thus the territories included within the five tenures, east, west, north and south, were mutually distant 5000 le.

§ "The twelve officers" mean that over every one of the twelve districts he established a nobleman, as officer, bidding them mutually guard, in order to restrain the rest of the chiefs.

‖ Beyond the nine regions, bordering on the four seas, in every part, he separately established five elders as superiors, to take the general charge of the country. The regulations of the sage in superintending the empire, were thus minute in what was within, and diffusive with regard to the external regions.

¶ He meant by this, that while the twelve officers and the five elders guarded the governors within, and fenced off the foreigners

Emperor 曰 said,‡ (The people's) 迪 compliance with 朕 my 德 virtuous rules, 時 is entirely to be ascribed 乃 to your 功 merit 惟 in 敘 arranging matters; but 皐陶 Kaou-yaou 方 has just 祇 respectfully received 厥 your 敘 arrangement, 方 and 施 superadded 象 the forms of 刑 punishment; 惟 in which he is 明 clearly discriminative.*

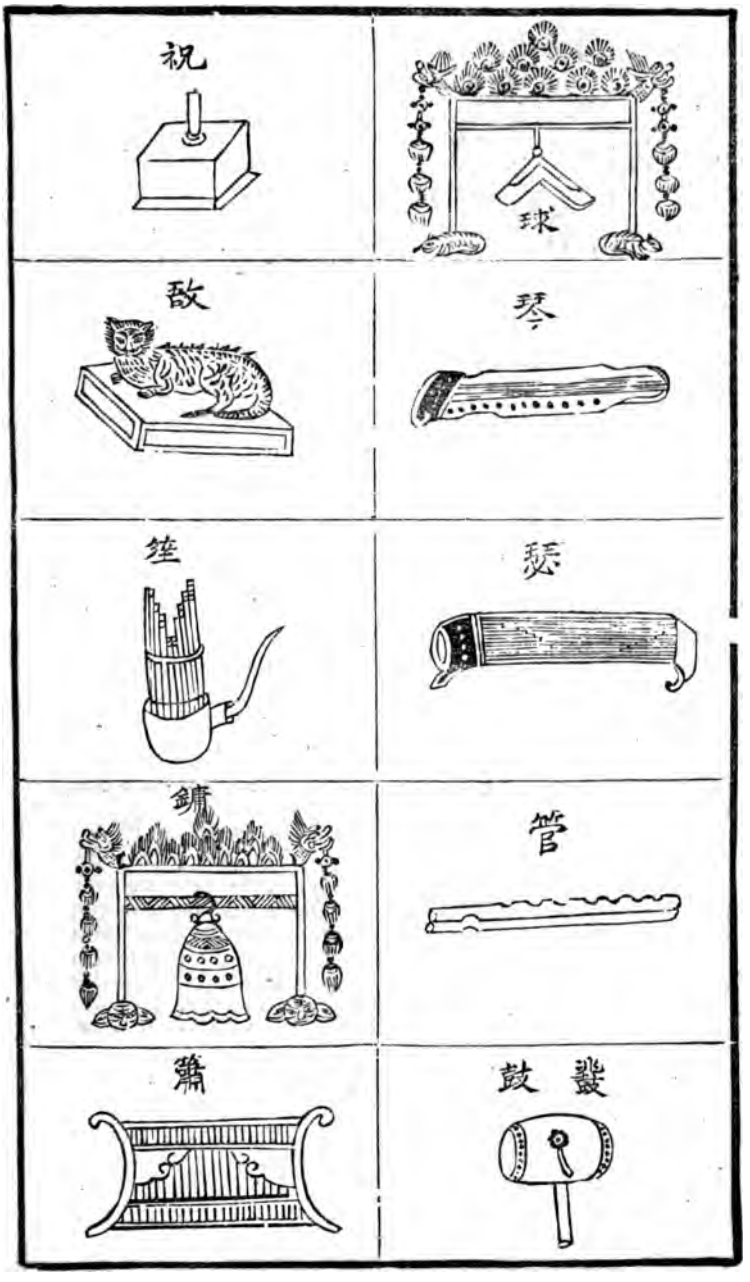
夔 Kwei 曰 said, 戛 When they tapped 擊 and beat 鳴 the sounding 球 stone,† and 搏 struck and 拊 swept 琴 the harp 瑟 and lyre, 以 in order to 詠 ac-

without, all of them following a meritorious line of conduct; the three Meaou alone were stubborn and disrespectful, refusing to go to their work; which circumstance rendered the Emperor anxious.

* The Emperor replied, That the compliance of all within the four seas with my virtuous instruction is entirely to be ascribed to your meritorious arrangement. With regard to those who are stubborn and disobedient, Kaou-yaou has just reverently received your meritorious arrangement, and is engaged in displaying the forms of punishment, in which he is clearly discriminative, suiting the penalty to the offences, in order to overawe the rebellious. In the former sentence, Yù wishes Shún to relax the terror of the whip, and to extend the influence of his accomplished instruction; here the Emperor infers, that notwithstanding Yù's meritorious arrangement had already produced such effects, yet there were a number of stubborn fellows who would not go to work, like the people of Meaou, in which case it was impossible to dispense with punishment. A certain person has suggested, that if the vicious and obstinate Meaou-ites were not to be subdued by armies, and in spite of military force resisted the imperial will, it was not likely that Kaou-yaou's display of punishment could effect their subjection; but such an objector is evidently ignorant of the order in which the sage employed military expeditions and judicial inflictions, while he knows nothing of the history of Shún's dealings with the people of Meaou.

These words of the Emperor were uttered before Yù was associated in the throne, and are not to be placed subsequent to the expedition against Meaou. For he first overawed them by punishment, and finding them still unwilling to submit, he ordered Yù to go and set them to rights. When he could not subdue them by force, he took Yih's advice, and paid an increased attention to virtuous instruction, whereupon the Meaou-ites came under subjection, and he parted them asunder. These words of Shún, although placed at the end of the Three Counsels, ought really to come in before Yù's association in the throne.

† The sounding stone, means the sonorous gem, (formed of a piece of precious stone or jade, suspended in a frame, which on being struck emitted a pleasant tinkling sound.)


祝
球
敔
琴
笙
埙
鏞
管
簴
鼓鼖

cord with the chant,* then (the spirits of) 祖 the ancestors 考 and progenitors 來 came down 格 and visited; (at the same time) 虞賓 the guest of Shun 在 filled the 位 principal seat,† 羣 and the host 后 of nobles 德 virtuously 讓 yielded; ‡ 下 at the bottom of the hall were 管 the pipes 鼖鼓 and tambours, § which were 合 brought into unison 止 or suddenly checked 柷 by the rattle ‖ 敔 and the stopper, ¶ while 笙 the organ ** 鏞 and the bell 以 indicated 間 the interludes. †† Upon this 鳥 the birds 獸 and beasts

* At the commencement of the performance, they raised the song at the head of the hall, while the musicians selected those sounds which were shrill and clear, in harmony with the human voice; hence it is said, "in order to accord with the chant;" for they tapped and beat the sonorous stone, and struct and swept the sounding lyre, in order to accompany the chanting song.

† The guest of Shún was Tan Choo; for after the death of Yaou, he was entertained by Shún, and sat on the principal seat to assist in the sacrifice.

‡ The host of officers yielding to each other's virtue, shews that there was no want of harmony amongst them.

§ The tambour was like a drum but smaller, it was furnished with a handle, on shaking which, the two pellets which were attached struck the instrument.

‖ The rattle was like a varnish tub, two cubits four inches in diameter, and two cubits eight inches deep; in the centre was a hammer, joined by a handle to the bottom, which on being pushed struck the tub to the right and left.

¶ The stopper was in form like a crouching tiger, on the back of which were 27 indentations; along these protuberances they drew a style made of wood about a foot long. When the tune was to begin, they shook the rattle, in order to make all the instruments strike up in unison; and when they were about to conclude they drew the style along the stop, to make the music hold up. For both these were instruments for regulating the time of music.

** The organ was made of a calabash, into which a number of pipes were inserted; they also fixed a cross piece in the end of each pipe. (This organ is described by Mr. Lay, as a collection of tubes, varying in length, so as to utter sounds at harmonic intervals from each other; apart from the tubes is a sort of wind-chest, being a simple bowl, into the top of which the tubes enter, and are held in their position. The tubes are of five different lengths, and correspond in appearance to the scale of five sounds. See the Chinese Repository for May 1839; and the plate on the opposite page.)

†† Above it is said that the music was intended to accord with the human voice, and here it is said "to indicate the interludes;" the

蹌蹌 were set in motion*; and when 簫 they played 韶九成 the nine airs of Shún's music. 鳳 the male 凰 and female phœnix 來 came forth 儀 with their gambols.†

expression being used antithetically, for the music was played during the intervals of the song.

* This means that the sounds of the music not only influenced the gods, but even the ignorant birds and beasts led each other on, and danced and frisked about

† The phœnix was the most intelligent of the feathered tribe; "their coming forth with their gambols," means that they also skipped about, and put themselves in various attitudes. A certain person has said, that as the form of the organ was like a bird's wing, and as the ornaments of the bell-stand resembled beasts, therefore, when these instruments were played as an interlude, it is said that the birds and beasts were moved. Another writer suggests, that Shún made the organ to appear like a phœnix, the sound and shape of the instrument resembling that bird, to indicate the harmony of his music: how could it really be that the birds and beasts, with the male and female phœnix, were set in motion, and came frisking about? To these observations the commentator replies, that the writers do not seem to have been aware of the wonderful and all-pervading influence of the sounds of music. Why 瓠巴 Paou-pa merely drummed upon his harp, and the wandering fishes came out to listen; while 伯牙 Pih-yay swept his lyre, and six horses looked up from their pasture; besides which there are numerous instances on record of sounds producing a felicitous influence and affecting animals. How much more when Shún's virtue caused harmony above, and Kwei's music diffused concord below, so as to influence both gods and men, is it worth while harbouring a doubt that the birds and beasts frisked and gambolled about!

We have read, that 季札 Kwei-chă, whilst listening to the music of the Chow dynasty, and witnessing the performance of this piece, exclaimed, It is the essence of virtue; the very summit of excellence! like heaven which overspreads all, and earth which sustains every thing; for the powers of nature, although exhibiting the fulness of virtue, can add nothing to this. Now the music of Shún when played up, affected the spirits of the invisible world, and the shades of progenitors came to the entertainment: it moved the occupants of this present scene, and the host of officers yielded to virtue; amongst inferior things it stirred up the brute creation, and the phœnix gambolled, and the dumb animals danced about; the only thing which wrought upon all these was the virtue of Shún, which like heaven and earth overspread and sustained all nature. This music was handed down for more than a thousand years, when Confucius, hearing it in the Tse country, was so affected, that for three months he did not know the taste of flesh, exclaiming, I never thought that

夔 Kwei 曰 said, 於 whilst 予 I was 擊 striking 石 the stone 拊 and tapping 石 the stone,* 百 all 獸 the beasts† 率 led each other on 舞 to gambol, 庶 and all 尹 the officers 允 were sincerely 諧 harmonious.

帝 The Emperor then 庸 invented and 作 composed 歌 an ode, 曰 to the effect 勑 that men should be careful (to preserve) 天之 Heaven's 命 decree,‡ 惟 be 時 constantly on their guard, 惟 and be 幾 minute in every particular ;§ 乃 and then 歌 he sang, 曰 saying, 股肱 "When the members of the government‖ 喜哉 (are delighted to serve,) 元首 the head of the state 起哉 will be aroused to action, and 百工 the various public undertakings, 熙哉 will prosper." 皐陶 Kaou-yaou 拜 bowed with 手 his hands, and then 稽 bent down 首 his head, 颺 ex-

music could have produced such an effect upon me. If such was the case in the days of Confucius, what must have been the power of the performance in the age of Shún !

* There were sonorous stones of various sizes, hence some were struck hard, and others gently tapped, Of the eight kinds of musical instruments, those made of stone, are alone referred to ; because the sound emitted from stones constituted the lowest note, which was the most difficult of all to harmonize. But when the sound produced by the instruments of stone was in harmony, then the symphonies elicited by those made of metal, silk, bamboo, calabash, earthenware, leather, and wood, would doubtless accord.

† Above mention is made of birds and beasts, and here reference is made to the beasts alone, because there are generally reckoned five kinds of beasts, the horned, the adipose, the naked, the feathered, and the scaly tribes, all of which may be termed brutes.

‡ The reason of this charge is, that the decree of Heaven is not invariably fixed in one family, while order and confusion, tranquillity and hazard follow close on the heels of each other ; intimating that although at that moment right rule might be established, public works completed, ceremonies rendered orderly, and music harmonious, yet if care and fear were not perpetually maintained, then negligence and indifference would spring up ; and if every minute particular were not strictly enquired into, then trouble and calamity would speedily arise ; hence the necessity of caution.

§ Here Shún, being about to give out an ode, first sets forth the object of the ode.

‖ " Members of government," literally arms and legs, mean the ministers of the crown.

claiming 言 in loud terms, 曰 saying, 念哉 Think on this! (the sovereign) 率作 should take the lead 興 in the commencement 事 of affairs, 慎 and be careful about 乃 his 憲 regulations.* 欽哉 Be respectfully cautious; 屢 frequently 省 enquire into 乃成 the completion of affairs.† 欽哉 By all means be cautious.‡ 乃 He then 賡 connected 載 and completed 歌 the ode, 曰 saying, "when 元首 the head of the state 明哉 is intelligent, 股肱 the members of government 良哉 will be virtuous, and 庶 all 事 the affairs 康哉 will be prosperous." 又 Again 歌 he chanted 曰 saying, "If the 元首 head of the state 叢脞哉 be annoyingly particular, 股肱 the members of government 惰哉 will be indifferent, and 萬 every 事 thing 墮 哉 will fall into ruin.§ 帝 The Emperor 拜 bowed 曰 and said, 俞 Excellent! 往 go your way, 欽哉 and be respectfully cautious.‖

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* This means that the prince should take the general lead of his officers in setting about any undertaking, and be careful respecting the maintenance of the regulations; for when men are bent on commencing an affair, they easily get into bustle and confusion; hence the need of extreme caution.

† In commencing an affair, frequently enquire into its successful operation, then you will experience the result of trial and verification, and be exempt from the evils of misrepresentation and concealment.

‡ He repeats the caution, because in commencing business and inspecting its progress, we ought to be deeply cautious and free from carelessness.

§ This means that when a prince interferes annoyingly with a minister's duties, then ministers will become indifferent, and not holding themselves responsible for the issue of affairs, every thing will fall into confusion. On this account he sets forth his warning. Shún in his ode had laid the burthen on the ministers, and Kaou-yaou in carrying out the idea, threw the responsibility on the prince; for the rule of Shún consisted in princes and ministers mutually sharing their responsibilities; an attainment which perhaps cannot now be reached.

‖ The Emperor bowed and returned the compliment, while he approved of the sentiment and said, do you go and attend to your duties, but be particularly respectful.

THE HISTORICAL CLASSIC.

BOOK II.

THE BOOK 夏書 OF HEA.*

OR, THE RECORD OF THE HEA DYNASTY.

SECTION I.

THE TRIBUTE 禹貢 OF YU.†

禹 Yù 敷 divided 土 the land, and 隨 following 山 the range of hills 刊 he cut down 木 the wood, 奠 fixing as boundaries 高 the high 山 hills and 大 great 川 channels.‡

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* Hëa was the national title assumed by Yù, on his ascending the throne. This book contains four sections. The "Tribute of Yù" was composed in the time of Shún, and is joined on to the Book of Hëa, because Yù's attaining the empire originated with the undertaking here referred to.

† When superiors take anything of their inferiors it is called taxation, and when inferiors present anything to their superiors, it is called tribute. In this section both taxation and tribute are referred to, and "tribute" alone is mentioned in the title of the section, because, as Măng-tszè says, "Under the Hëa dynasty, the average of fifty years was taken to determine the tribute;" that is, the tribute was ascertained by comparing the medium of several years to find a regular sum; thus tribute was the general title of the tax on land during the reign of Hëa. The editions in both the modern and ancient hand writings contain this section.

‡ He divided the land into nine provinces, fixing upon the high hills and the large rivers to distinguish the boundaries of each province: thus, the 濟 Tse and 河 Hô (or yellow) river formed the boundary of 兗 yen, (the southern part of Shan-tung); the sea on the east, and the 岱 Tae mountain on the west, formed the boundary of 青 Tsing, (the northern part of Shan-tung); the 淮 Hwae river on one side, and the sea on the other, formed the boundary of 揚 Yang, (the southern part of Këang-soo); the 黑水 Hĭh-shwùy, Black water, and 西河 the western arm of the Yellow river, formed the boundary of 雍 Yung, (the central part of Shan-se); the 荊 King and the 衡 Hăng mountains formed the boundaries of the 荊 King country, (the modern Hoo-pĭh); the sea and the 岱 Tae mountain formed the boundary of 徐 Tseu, (the northern part of Këang-soo); the

全圖

西山

First with respect to 冀州 the Ke province:*
既 Having 載 commenced the work 壺口 at Hoo-kow,†

荊 King mountain and the 河 Ho, or yellow river, formed the boundary of 豫 Yu, (the present Ho-nan); the 華 Hwa and 楊 Yang hills, together with the 黑水 Black water, formed the boundary of 梁 Lëang, (the southern part of Shen-se). (See the Canon of Shún, page 24.) About that time the inundations flowed abroad, and the boundaries of the various regions could not be distinguished, until Yù divided the land into nine provinces, following the chain of hills, and according with the advantages of the country, he cut down the forests and cleared away the roads, in order to regulate the matter. He also fixed upon the highest mountains and the largest rivers as certain boundaries. These three things constitute the most important items of Yù's merit in draining the land, therefore the writer of the Classic sets them down first.

* The Ke province (or Shan-se) was the Imperial domain, surrounded on three sides by rivers, for it lay to the west of the river of the Yen province, to the east of that part of the Yellow river which borders the Yung province, and to the north of that part of the same river which borders the Yù province; all the other eight provinces have their borders mentioned and not the Ke province, because the others being described this may be known.

† Hoo-kow (situated in Lat. 36. 15. N. Long. 6. 5. W. of Peking,) is the name of a hill, situated on the south of the 屈 Keŭh district, corresponding with the present department of 隰 Seĭh. (Lat. 36. 40. N. Long. 5. 32. W.) near the district of 吉 Keĭh, (Lat. 36. 6. N. Lat. 5. 55. W. of Peking). On examining this passage we find that the Ke province, or the territories of the imperial domain, was the place where Yù first received the command to drain off the waters, and where he was required to commence the work. He began his work therefore at Hoo-kow and the adjacent places, in order to cut off the force of the Yellow river, hence it is said "having commenced." But the order in which Yù originally set about the work of draining the waters was to begin at the lower part of the streams; hence he observed the following course; Yen, Tsing, Tseu, Yang, King, Yu, Lëang, and Yung. The Yen province was farthest down the stream, therefore he took that first; while the Yung province was farthest up the stream, therefore he attended to that last. Yù used to say "I have cleared out the nine rivers, and led them into the sea; I have deepened the canals and led their waters into the river;" thus the beginning and ending of his labour consisted in first draining off the waters of the nine rivers into the sea, that the great body of the fluid might have a vent; after which he deepened the canals, that the smaller streams might find their level;

He 治 directed the course of the waters 梁 near the Lëang 及 and 岐 Ke hills;*

既 And having 修 set in order 太原 the plain of Tae-yuen, 至 he extended his improvements 于 to 岳陽 the south of the Yŏ mountain.†

At 覃懷 Tan-hwae ‡ 底 he carried out 績 his meri-

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in both of which cases he commenced with the lower part of the stream, in order to spread it out and cut off its violence. Those who read the account of Yù's operations, and wish to ascertain the order of his work, ought to pay particular attention to this.

* These are the names of two hills in the province of Ke (Shan-se); the Lëang hill is the same with the 呂梁 Leu-lëang; that range of hills situated on the north-east of the department of 石 Shĭh, the modern 吳堡 Woô-paou, Lat. 37. 35. N. Long. 5. 57. W. of Peking. 呂不韋 Leu-pŭh-wei used to say, when the 龍門 Lûng-mûn pass was not yet opened, nor the Leu-leang hill excavated, the river flowed out above the pass of 孟門 Măng-mûn. The Lung pass is about Lat. 35. 45. N. Long. 5. 55. W. of Peking; near which is a part of the range of the Lëang hills. The pass of Măng is situated Lat. 36. 20. N. Long. 6. 20. W. of Peking, on the west bank of the Yellow River. 酈道元 Le-taou-yuen says, that the rocks of the Leu-leang hills are high and precipitous, and the Yellow river flowing by dashes along, so as to agitate surrounding nature; this is the reason why Yù, having finished his business at Hoo-kow, set about directing the course of the waters at the Leang hill. The 岐 Ke hill is situated in the department of 汾州 Fun-chow, Lat. 37. 19. N. Long. 5. 15. W. of Peking. From the Koo-ke hill issues the 勝 Shing water, which flows north-easterly till it reaches the river Fun.

† He is said to have arranged that region, as taking up the labours of his father 鯀 Kwăn. The plain here spoken of refers to the region east of the river, near the prefecture of 太原 Tae-yuen, the capital of Shen-se, Lat. 37. 45. N. Long. 3. 55. W. of Peking. The 岳 Yŏ, means the Great Yŏ mountain, situated in the district of 霍 Hŏ, Lat. 36. 30. N. Long. 4. 30. W. of Peking. The south of a hill is called 陽 Yang, and there is at present a district called Yô-yang (Lat. 36. 25. N. Long. 4. 20. W.) where Yaou held his capital. The 汾 Fun water rises in 太原 Tae-yuen, passes to the eastward of the great Yŏ mountain, and then flows into the Yellow river.

‡ Tan-hwae is the name of a place, situated in the prefecture of 懷慶 Hwae-king, Lat. 35. 6. N. Long. 3. 28. W. of Peking. It is

torious work, 至 even 于 until the 衡漳 river Hăng chang.*

厥 The 土 soil (of the province) was 白 white 壤 clay ;†

厥 Its 賦 revenue 惟 was 上 of the first class 上 of the superior kind, 錯 occasionally mixed ; while 厥 its 田 fields 惟 were 中 of the medium class 中 of the middling kind.‡

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a level country, lying to the east of the ford 孟津 Măng-tsin, and to the west of the 大行 Tae-hing mountain ; the 淶 Lae water issues from it to the west, and the 淇 Ke water to the east. At that time, when the great inundation encompassed the hills, and overtopped the mountains, it was very difficult to complete any work in the level country, therefore it is said "he carried out his meritorious work."

* The Hăng-chang is the name of a river. The geographical records says, that there are two Chang rivers, one coming out of the 樂平 Lŏ-ping district, Lat. 37. 35. N. Long 2. 40. W. of Peking ; the name of this water is 清漳 Tsing-chang, or the clear Chang. The other river issues out of the 發鳩 Fă-kew hill, in the 長子 Chang-tsze district, Lat. 36. 5. N. Long. 3. 50. W. of Peking. This is called the 濁漳 Tsŭh-chang, muddy Chang.

† When earth is not formed into lumps it is called clay ; soft mould is also called clay. The minister of instruction of the Chow dynasty pointed out twelve sorts of clay, and ascertained their appropriate seeds, in order to instruct the husbandman in planting and sowing. He also distinguished the five kinds of grain and nine classes of soil, in order to regulate the impost on land for the whole empire ; thus, in teaching the people to plant and sow, and in regulating the tribute according to the character of the soil, it was necessary first to distinguish the sorts of ground. But there are two things to be attended to in observing the soil ; first its whiteness, and next its clamminess. For the method observed by cultivators in manuring the ground, is to use cow-dung for the light red and hard soils ; for the deeper red to use the dung of sheep, for a loamy soil that of does, and for slippery and marshy soils that of bucks ; thus they manured and regulated their fields according to the colour and character of the soil. Tsăng-she says, we are not to suppose that the whole of Ke province consisted of a white clay, but he gave this designation to it, because the greatest part of the soil was of that colour.

‡ Revenue is that which the cultivators furnish, whether grain, rice, arms, or chariots. The revenue of the imperial domain was of the

The 恒 Hăng * and 衛 Wei rivers † 既 were 從 led through their proper channels, and the 大 great‡

highest kind, occasionally mixed with that of the second sort. The cultivated fields were only of the fifth class; thus the revenue was higher than the character of the fields might warrant by four degrees, because the land was extensive and the people numerous. Lin-she says, that in the Ke province the revenue was greater than might be expected from the soil because the Ke province was the territory of the royal domain, under the immediate superintendence of the Emperor, who levied a tax upon the corn-floors, the flower and the kitchen gardens, with the fields, marshes, forests, and such like. The rest of the provinces all paid the tax on fields only, hence their cultivated land was superior to the revenue obtained. On examining the nine kinds of revenue derived from the nine provinces it appears, that they took the general income arising from each province annually, and comparing it with the quantity produced in all the nine, they reckoned nine kinds of revenue; it was not that certain kind of fields were required to produce a certain amount of revenue. In the Ke province no mention is made of the tribute basket, because that province constituting the region of the imperial domain, there was no necessity for a tribute basket. The nine kinds of revenue were as follows; first, the first class of the superior kind; second, the medium class of the superior kind; third, the lower class of the superior kind; fourth, the best of the middling kind; fifth, the medium of the middling kind; sixth, the lowest of the middling kind; seventh, the best of the inferior kind, eighth, the medium, and ninth, the worst of the inferior kind.

* The Hăng river springs out of the northern valley of the 恒山 Hăng mountain, in the district of 曲陽 Keŭh-yang, in the province of Pĭh-chĭh-le, (Lat. 38. 39. N. Long. 1. 45. W. of Peking.) On the east it enters the 滱 Kow water, and then flows on till it arrives at the 高陽 Kaou-yang district, (Lat. 38. 44. N. Long. 0. 38. W. of Peking,) where it enters into the 易 Yĭh water.

† The Wei water, issues from the north-east part of 靈壽 Ling-show district, (Lat. 38. 18. N. Long. 1. 76. W. of Peking. It flows easterly into the 滹沱 Hoo-to, which passing, it also enters the Yĭh water.

‡ The great plain, according to 孫炎 Sun-yen, is the 廣阿 Kwang-o marsh, to the north of 鉅鹿 Keu-lŭh, by which the Yellow river passes, (Lat. 37. 30. N Long. 1. 20. W. of Peking. 程氏 Chin-she however says, that Keu-lŭh is very far from the ancient bed of the Yellow river; and since that river never did pass by the 邢 Hing districts (Lat. 37 .7. N. Long. 1. 50. W.) it is wrong to suppose that it flowed as far as the Kwang-o marsh

陸 plain 既 was 作 rendered capable of cultivation.*
島 The island 夷 foreigners (brought) 皮 furs 服 in token of subjection: and 夾 turning 右 to the right at 碣石 Kĕĕ-shĭh, (or the stone tablet,) 入 they entered 于 into 河 the Yellow river. †

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of Keu-lŭh. According to the 爾雅 Urh yay dictionary, a high and level place is called 陸 Lŭh, a plain; and when mention is made of the great plain, it intimates that on all sides, there were neither hills nor mounds, but that the country exhibited one wide outstretched plain. In the time of Yù the Yellow river passed by 漯 Chen, or 開州 K'hae-chow, (Lat. 35. 46. N. Long. 1. 12. W. of Peking,) and 相 Seäng, or 彰德 Chang-tĭh, (Lat. 36. 7. N. and Long. 1. 56. W. of Peking,) from whence it took a northerly course; but its course now is nearly west and east between the 34th and 35th parallels of latitude, till it enters the sea. The opinion that the great plain is situated somewhere between the districts of 邢 Hing, or 順德 Shun-tĭh, and 趙 Chaou, and 深 Shin, the modern 正定 Ching-ting foo, is nearly right, (say from Lat. 37. to 38. N. and Long. 1. to 2. W. of Peking.)

* When the calamity of the inundation had ceased, the widely-extended plains were rendered capable of cultivation. The Hăng and Wei waters were small, but the ground they travelled over was distant; the great plain was level and near the Yellow river, hence Yù attended to the draining of these, after he had decided on the character of the fields and the revenue.

† Kĕĕ-shĭh, according to the geographical record is on the south-west of 驪城 Le-ching district, to the south-west of the modern 滎平 Yung-ping, (Lat. 35. 45. N. Long. 2. 30. E. of Peking,) near the mouth of the Yellow river. (N. B. The word 河 Ho, river, is used in the original, by which is generally meant the Yellow river; but as the Yellow river falls into the sea in latitude 34. N. and the place at present referred to is in latitude 39. N. some might doubt whether the Yellow river be really intended here; but from various parts of this work it would appear, that the Yellow river has greatly shifted its course since the time of Yù, and the ancient maps describe it as disembogueing itself into the sea, somewhere about the present gulf of 北直隸 Pĭh-chĭh-le; from which it would be reasonable to conclude that the Yellow river is intended in this passage.) 冀州 Ke-chow being situated in the north, when persons arrived with tribute from the northern sea, they entered the Yellow river, went towards the south, and then turned westward; Kĕĕ-shĭh was situated just at the place where they turned off to the right; hence it is said, that they turned to the right at

濟 The Tse river and 河 the Yellow river 惟 formed the boundary of the 兗 Yen 州 province; (the south-western part of Shan-tung.*)

九 The nine 河 rivers 既 were then 道 led through their proper channels.†

Këĕ-shĭh. Chin-she says, that 冀 Ke was the imperial metropolis, being bounded on the east, west, and south by the Yellow river. (N. B. The Yellow river does not now bound the Ke province on the east: if it did then, the river must have shifted its course.) The other provinces, in forwarding their tribute, reached their destination by sailing up the Yellow river; therefore it was not necessary to mention those three sides. But on the northern boundary there were 漢 Han and 遼 Leaou, (Shing-King, or Leaou-tung,) and on the right were the regions of 北平 Pĭh-ping, 漁陽 Yu-yang, and 上谷 Shang-kŭh; which countries were watered by the 遼 Leaou, the 濡 Seu, the 滹 Hoo, and the 易 Yĭh rivers, (the two latter are in Chĭh-le province,) all of which flowed from the high lands in the centre, and did not communicate with the Yellow river; hence it was necessary to come from the northern sea, and afterwards to get into the Yellow river. Moreover, 驪城 Le-ching borders on the sea, having a range of stones like a passage, several miles in extent; at the top of the hill there is a large stone like a pillar, which 韋昭 Wei-chaou thinks to be Këĕ-shĭh, or the stone tablet. Near that hill the Yellow river formerly emptied itself into the sea, therefore it is recorded that they brought the tribute by the way of the Yellow river. After a long succession of generations, however, this region was gradually swept into the sea, and the coast for upwards of 100 miles has disappeared.

* The border of Yen-chow, on the south-east, was the Tse river, and on the north-west, the Yellow river; which river now flows to the south of Yen-chow. Soo-she, observing that the distance between the Tse and the Yellow river was not great, imagined that the border of Yen province extended over the Tse to the south-east; but the commentator, however, thinks that the Yellow river formerly flowed farther to the north, so that the border of Yen-chow in a northerly direction extended to Këĕ-shĭh, the teritory on the right of the Yellow river; afterwards the region of Këĕ-shĭh having been swept into the sea, the Yellow river shifted its course farher south; in this way the Tse and Yellow rivers approached each other, and Soo-she's opinion is not to be received.

† The nine rivers were 1st, the 徒駭 Too-hae, 2nd, the 太史 Thae-she, 3rd, the 馬頰 Ma-kĕĕ, 4th, the 覆鬴 Fŭh-foo, 5th, the 胡蘇 Hoo-soo, 6th, the 簡潔 Këen-kĕĕ, 7th, the 鉤

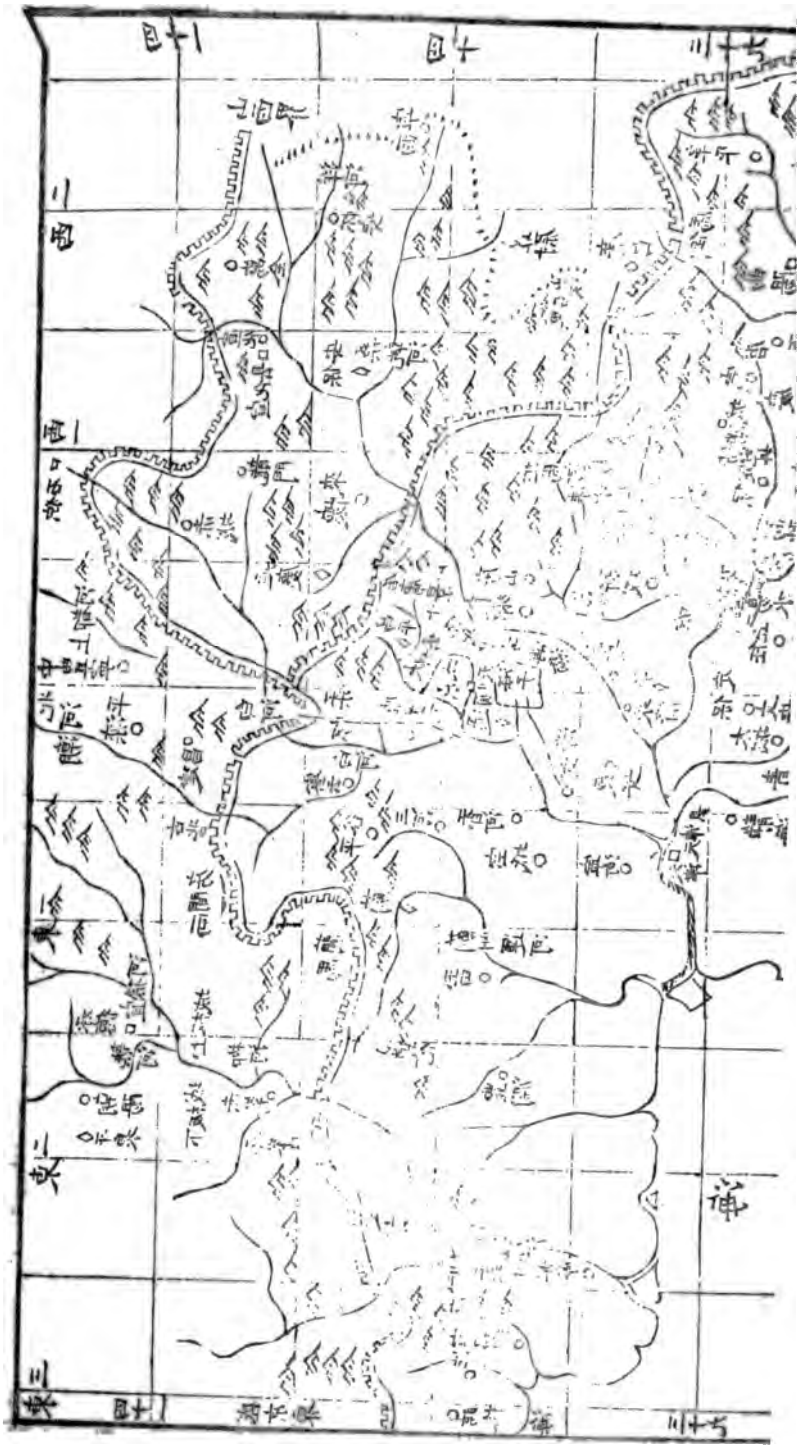

圖 六

直隸

盤 Keu-pwan; 8th, the 鬲津 Kǐh-tsin; whilst the usual stream of the Yellow river constituted the ninth. The former literati, not adverting to the stream of the Yellow river, divided the 簡 Këen and the 潔 Këĕ into two. According to the Geographical Record, the 徒駭 Too-hae was the 溥沱 Hoo-to river, (flowing in a north-easterly direction through the province of Pǐh-chǐh-le, till it joins the Pǐh-ho, at T'hëen-tsin, Lat. 39. 10. N. Long. 0. 40. E. of Peking.) The Universal Geography says, that it flows through 滄洲 Tsang-chow, Lat. 38. 22. N. Long. 0. 28. E. of Peking, to the south of the 濟池 Tsing-che, Lat. 38. 35. N. Long. 0. 25. E. of Peking, (a stream running parallel with the former on the south-east, and joining the Pǐh-ho, nearly at the same place.) The 馬頰 Mă-këĕ, Yuen-ho places on the south and east of 平原 Ping-yuen, Lat. 37. 15. N. Long. 0. 8. E. of Peking. The Record of Geography states, that it flows through 商河 Shang-hô, Lat. 37. 23. N. Long. 0. 50. E. of Peking. The 覆鬴 Fŭh-foo, is in 德州 Tǐh-chow, Lat. 37 32. N. Long. 0. 3. W. of Peking. The 胡蘇 Hoo-soo flows through the district of 南皮 Nân-p'hê, Lat. 38. 8. N. Long. 0. 17. E. of Peking.) It also passes by 東光 Tung-kwang, (Lat. 37. 58. N. Long. 0. 12. E. of Peking.) The 簡潔 Këen-këĕ, also passes by 南皮 Nân p'hê; and the 鈞盤 Keu-pwan is to the south-east of 樂陵 Lŏ-ling, Lat. 37. 48. N. Long. 0. 50. E. of Peking, and passes by the district of 德平 Tǐh-pîng, Lat. 37. 34. N. Long. 0. 36. E. of Peking. The 鬲津 Kǐh-tsin river, is on the east of 樂陵 Lŏ-ling, and flowing north-westerly, it enters 滄州 Tsăng-chow. The 太史 Tae-szé river is unknown. From the Hán dynasty to the present day, men have been very minute in their enquiries after the nine rivers; but though 漢 Hán was so near the times of old, still they could only find out three; the men of 唐 Tâng, by collecting the sayings of successive generations and accumulated traditions, found out six of them; 毆陽忞 Gow-yâng-wăn added another; but either he recorded a new river under an old name, or one and the same region was variously denominated: on examining his statements we find in them a semblance of right, while they are really wrong, without any evidence that can be depended on; at length their erroneousness becoming apparent, 班固 Pán-koó took the Hoo-to to be the Too-hae, forgetting that Hoo-to never had any connection with the ancient Yellow river. 樂史 Yŏ-szè took the Ma-këĕ to be the 篤馬 Tŭh-mà of the Han dynasty, and 鄭氏 Ch'hing-shé, not being able

to ascertain these streams with exactness, suggested that 桓 Hwân, the Duke of 齊 Tsê, had stopped up eight out of the nine rivers, to extend his own dominions. But turning and stopping streams was expressly forbidden in the Tsê country; thus it would appear that Duke Hwân had no hand in this work. Moreover, supposing the waters of these rivers to have been turned aside, their channels also could not have been entirely obliterated. Thus we must conclude that all these are unfounded assertions. But 程氏 Ching-shé, considering that the region of these nine rivers has all been immersed in the sea, points to Këĕ-shĭh, or the stone tablet, as the proof of it; thus he reckons the region from the north of the present 滄州 Tsang-chow, Lat. 38. 22. N. Long. 0. 28. E. of Peking, up to the border of 永平 Yùng-pîng, Lat. 39. 56. N. Long. 2. 28. E. of Peking, a distance of five hundred le, as the territory formerly watered by the nine rivers, but since overwhelmed by the sea; (the modern gulf of Pĭh-chĭh-le); on which account their traces are not preserved. At that time when the district referred to was not yet overrun by the ocean, from the present sea-shore in a north-easterly direction, for 500 le, there was a level plain watered by these nine rivers; in this territory of five hundred le, Këĕ-shĭh, where the ambassadors turned to the right as in the former section, was the very place where these nine rivers emptied themselves into the sea. The Këĕ-shĭh, or stone pillar, is still standing on the north-west shore. Thus the channels of the nine rivers, having been shifted, can be with difficulty ascertained; but the stone pillar, being built from the foundation to the summit of massive materials, could not be overturned or overwhelmed. In the present day, throughout the provinces of Yen and Ke, there are no traces of these stones, but just on the south of Yùng-pîng there is a hill called Këĕ-shĭh, still to be seen in the middle of the sea, about 500 le from shore, standing erect, and visible at some distance. (Probably Sha-luy-tëen?) Then from the ancient Yellow river, from what is now the bed of the sea, towards the north, in a slanting direction, the stream was divided into nine; but now the bed of the river is clearly buried under the ocean. 王橫 Wâng-hwáng, of the Hán dynasty, says, that formerly heaven poured down incessant rain, while the north-east wind blew, and the waters of the ocean overflowed the land, immersing several hundred le of territory to the south-west; thus the region of the nine rivers was buried under water. 麗道元 Lé-taóu-yuên also says, that the nine rivers up to Këĕ-shĭh were together overrun by the sea. The literati of succeeding generations have only thought of seeking the nine rivers in the level country, and did not advert to the existence of Këĕ-shĭh as a verification of the above hypothesis; hence the various opinions that have prevailed on this subject, without coming to any just conclusion. For when the region of the nine rivers was not in existence, and when they were determined to chisel it out, it was natural that they should wander wide of the mark, and not find out the truth.

雷夏 The Lûy-hëá region 既 having been 澤 formed into a marsh, *

灉 The Yung and the 沮 Tseu waters were 會同 united; †

桑 The mulberry 土 ground 既 having been 蠶 supplied with silk-worms, 是 the people 降 descended from 丘 the hills 宅 and dwelt 土 in the plains. ‡

厥土 The soil (of the province) was 黑 a black 墳 loam, 厥 its 草 herbage 惟 was 繇 luxuriant, and 厥 its 木 trees 惟 were 條 tall. §

厥 Its 田 cultivated fields 惟 were 中下 the worst of the middling kind, ‖ 厥 its 賦 revenues 貞 were

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* Lûy-hëá is on the north-west of 濮州 Pŏ-chow district, Lat. 35 48. N. Long. 0. 55. W. of Peking. They say, that a spirit dwells in this marsh, with a dragon's body, and a man's cheeks; should any one drum on its belly, thunder is heard. It is the original 夏澤 Hëá march, and on account of the thunderings called Lûy-hëá. When the inundations prevailed, the waters flowed into this marsh, which not being able to contain them, allowed them to spread abroad; after the waters were regulated the marsh was formed.

† Any water that flows out of the Yellow river is called Yung, and the same issuing from the Tse river is denominated Tseu.

‡ The nature of the silk-worm is to abhor damp, hence it was not till the waters were abated that the silk-worms could be reared. The nine regions equally depended upon this source of profit, and the Yen province alone is mentioned, because Yen, (or Shantung province,) was adapted for the mulberry. Much of the ground in that country was low, and when the inundation prevailed, the people all went and dwelt in the high lands; but at this time they began to come down into the plains.

§ Throughout the nine provinces, towards the north-west there were many hills, and towards the south-east many rivers; in the hilly regions it was natural to expect much grass and wood, so that it was not necessary to mention it; the three province of Yen, Tseu, and Yâng, were situated far down on the extreme south-east, so that the land was low, damp, and thoroughly saturated with water; when the inundation prevailed herbs and small plants would not grow, but the productions of the soil were either luxuriant or long, or thick, or tall, or bushy, therefore especial mention is made of the vegetation in these three provinces, to show that the land was levelled, the waters drained, and the trees and herbs were permitted to follow their natural tendencies.

‖ The character of the fields was of the sixth grade, and the revenue of the ninth grade. The revenues of the Yen district, though thus

proportionate, and 作 when it had been worked 十有三 thirteen 載 years, 乃 it was 同 assimilated to the other provinces. *

厥 Its 貢 tribute consisted in 漆 varnish 絲 and silk, † while 厥 their 篚 tribute-baskets were filled with 織 stuffs 文 of various colours. ‡

With these 浮 they floated 于 down 濟 the Tse 漯 and Tăh rivers, 達 till they came 于 to the 河 Yellow river.§

The 海 sea 岱 and the Tae mountain 惟 formed (the boundaries of) 青州 Tsing-chow (the north-eastern part of Shan-tung.) ‖

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small, were said to be proportionate, because in ruling the Empire the lighter the burden of taxation the more just for the people.

* They worked the soil for thirteen years before that province was put on a level with the other provinces, because Yen was near the tumultuous rushings in the lower part of the Yellow river; the water dashed about and flowed with rapidity, while the ground was level and the soil loose, so that the calamity of the inundation was the more distressing. Now though the waters were drained off, yet the low damp and moisture was not entirely remedied, so that the ground was extensive but the people thinly scattered, while the means of obtaining a livelihood were rare; on which account it was necessary to work the fields thirteen years, before the rulers could levy an impost in the same way with the other provinces.

† Tribute consists of the peculiar productions of the soil paid by inferiors to superiors; the Yen province was adapted for the production of varnish and silk, hence they paid tribute in these articles.

‡ The baskets here mentioned were made of bamboo, and were used by the ancients for carrying presents. Stuffs of various colours, means that they were embroidered with different colours.

§ The Tăh was an arm of the Yellow river. The Ke province was surrounded on three sides by the Yellow river, hence when they got to the Yellow river, they reached the imperial domain.

According to the geographical record, the Tăh river rose in 武陽 Woò-yâng, the modern 朝城 Chaou-chîng, Lat. 36. 8. N. Long. 0. 43. W. of Peking, and passed on to 千乘 Tsëen-shing, the modern 樂安 Lŏ-gnan, Lat. 37. 5. N. Long. 2. 10. E. of Peking, where it entered the sea.

‖ Tsing-chow, Lat. 36. 42. N. Long. 2. 14. E. of Peking, was bounded on the north-east by the sea, and on the south-east by the Tae mountain.

圖

東山

嵎夷 The territory of Yu-e 既 having been 略 divided by land-marks, *

濰 The Wei 淄 and Tsze rivers (flowed through) 其 their proper 道 channels. †

厥土 The soil (of the province) was 白 a white 墳 loam, while that on the 海 sea 濱 shore was 廣 waste and 斥 briny. ‡

厥 Its 田 cultivated fields 惟 were 上 下 the lower sort of the superior kind, while 厥 its 賦 revenue was 中 上 the first class of the middling kind. §

厥 Its 貢 tribute consisted in 鹽 salt, 絺 grass-cloth, and 海物 the various productions of the sea, 惟 but 錯 mixed together. From 岱畎 the valley of the Taé mountain (they brought) 絲 silk and 枲 hemp, 鉛 lead, 松 the fruit of the pine, and 怪 rare 石 stones. The 萊 Lae mountain 夷 foreigners 作 formed 牧 pastures; ‖ 厥 while their 篚 tribute-baskets (were stored with) 檿 the wild mulberry and 絲 silk. ¶

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* Yu-e is the present 登州 Tăng-chow, (Lat. 37. 48. N. Long. 4. 35. E. of Peking,) and is the same with the Yu-e mentioned in the Canon of Yaou.

† The Wei river rises in the Wei mountain, at the north-east of the district of 莒州 Keu-chow, Lat. 35. 35. N. Long. 2. 50. E. of Peking, from whence it flows northward to 昌邑 Chang-yĭh, (Lat. 36. 50. N. Long. 3. 13. E. of Peking.) The Tsze water rises in the 原山 Yuen hill, 70 le south-east of 淄川 Tsze-chuen district, (Lat. 36. 43. N. Long. 1. 40. E. of Peking.) From thence it flows eastward to the district of 壽光 Shów-kwang, (Lat. 36. 55. N. Long. 2. 30. E of Peking,) where it enters 濟 the Tse. Mention is here made of the natural channels of these rivers, because the inundations having abated, the waters flowed through their original beds.

‡ This salt ground could be boiled down and formed into salt.

§ Thus the character of the fields was of the third, and the revenue derived from them of the 4th grade.

‖ The Lae mountain is in 萊州 Lae-chow, Lat. 37. 10. N. Long. 3. 40. E. of Peking.

¶ The tenacity of the silk produced by the mountain mulberry was such as to adapt it for the strings of harps and guitars.

With these 浮 they floated 于 down 汶 the Wăn river, and 達 entered 于 into 濟 the Tse.*

海 The sea and 岱 the Taé mountain, 及 with 淮 the river Hwae 惟 were (the boundaries of) 徐州 the Tseu province, (formed of the southern part of Shantung, and the north of Këang-soo.)†

淮 The Hwae and 沂 E waters 其 were 乂 regulated.‡

蒙 The Mung and 羽 Yu mountains 其 were then 藝 brought under cultivation.§

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* The river Wăn rises in the district of 萊蕪 Lae-woo, (Lat. 36. 16. N. Long. 1. 25. East of Peking;) from whence it flows in a south-easterly direction and enters the Tse, near the district of 中都 Chung-too, the modern 汶上 Wăn-sháng, Lat. 35. 50. N. Long. 0. 18. E. of Peking. The 淄 Tsze river (referred to in a former section,) rises on the north of the Yuen mountain, in the district of Lae-woo, and flows in a north-easterly direction into the sea, while the river Wăn issues from the south side of the same hill, and runs in a south-easterly direction into the Tse. It does not say that they sailed on till they entered the Yellow river, this having been mentioned in the description of Yen province.

† The province of Tseu is bounded on the east by the sea, on the south by the Hwae river, and on the north by the Taé mountain; it is not added, that on the west this province was bounded by the Tse river, because the Tseu province lies on the south of the Tae mountain, to the east of the Tse, and on the north of the said hill, the eastern bank of the Tse constitutes the borders of the Tsing province; hence the Tse, not being a boundary sufficiently distinct, it is passed over.

‡ The Hwae river rises on the borders of the 豫 Yu province, and it flows between 揚 Yâng, and 徐 Tseu, when it becomes a considerable river; at the time of the inundation the calamity was most extreme in the Tseu province, hence the draining of the Hwae is mentioned in the account of that province. The E water rises in the 艾 Gae mountains, near the district of 沂水 E-shwuy, (Lat. 35. 46. N. Long. 2. 33. East of Peking.) It flows thence in a southerly direction, till it comes to the south-east of 下邳 Hëá-pei, where it falls into the 泗 Sze. (Lat. 34. 30. N. Long. 1. 55 E. of Peking.)

§ The Mung mountain is in the district of 費 Pe, Lat. 35 50. N Long. 1. 40. E. of Peking.) The Yu mountain is in the

大 The great 野 plain 既 was made 豬 a reservoir (of water.)*

東 The eastern 原 plain 底 was low 平 and level.†

厥土 The soil (of the province) 赤 was red 埴 and clayey 墳 but fertile; while 草 the grass 木 and trees 漸 became gradually 包 thick and bushy.‡

厥 Its 田 cultivated fields 惟 were 上中 the middling kind of the superior class, while 厥 its 賦 revenue was 中中 the middling kind of the medium class.§

厥 Their 貢 tribute 惟 consisted of 土 earth 五 of five different 色 colours:‖ 羽 旄 夏 翟 the

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district of 朐山 Keu-san, (Lat. 34. 32. N. Long. 2. 56. E. of Peking.)

* This was the name of a marsh situated to the north of the district of 鉅野 Keu-yay. (Lat. 35. 27. N. Long. 0. 10. W. of Peking.) When water collects anywhere, and afterwards flows on, it is called a reservoir. As soon as the Tse river arrives at the district of 乘氏 Shing-shé, it is divided into two, the southernmost of which is called 荷 Ho, and the northernmost 濟 Tse. One of these streams flows south-east, and the other north-east, until it enters the marsh of 鉅野 Keu-yay; thus the great plain absorbing the stream of the Tse, the collection of water is very great.

† The Eastern plain forms the department of 鄆州 Yun-chow. It is the same with the district of 東平 Tung-ping, (Lat 36. 7. N. Long. 0. 3. East of Peking,) and has frequently been troubled with inundations, so that the inhabitants have several times removed their city. The expression "low and level," intimates that although the inundation had passed away, it was still very low in the level country. Subsequent generations, on account of the evenness of the land, have called it the 東平 Tung-ping, or eastern flat.

‡ When the soil is adhesive, it is called clayey; adhesive clay is also slippery like grease. The nature of the soil being adhesive and slippery, fine and close, it was beaten and moulded, and worked up into vessels.

§ This means that the land was of the second, and the revenue derived from it of the fifth grade.

‖ Though the soil of the Tseu province was generally red, yet earths of the five colours were occasionally to be met with, on which account they were made up for tribute. The record of the Chow dy-

variegated feathers of the wild fowl from the valley of the Yu mountain, * the 嶧陽孤桐 single-stemmed Dryandra, from the south of the Yĭh mountain,† 泗濱浮磬 the floating musical stone from the banks of the Sze river, ‡ 淮夷蠙珠 pearl oysters and pearls brought by the foreigners who dwelt at the Hwae river, 暨 together with 魚 fish; § 厥 their 篚 tribute-baskets were filled with 玄 black silks, ‖ and 纖縞 checquered sarcenets.¶

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nasty says, that when the princes of the empire received the decrees from the house of Chow, they erected a great altar in the centre of the country, the wall of which, on the east, was built of blue earth, that on the south of red earth, that on the west of white earth, and that on the north of black earth, while the centre was plaistered with yellow earth. When they were about to construct this altar, the princes dug up some of the earth in their own quarter, inclosed it in yellow mud, and wrapped it in white rushes, as the designation of their territory. This is the reason why they brought as tribute the five coloured earths, and this the use to which they were applied.

* The variegated feathers of the wild fowl exhibited the five different colours, and were used for standards and banners; besides which the carriages, cloths, and implements of the ancients were frequently adorned with these feathers.

† The Yĭh mountain is situated to the west of the 邳 Pei district, (Lat. 34. 30. N. Long. 1. 55. E. of Pek.) while the range stretches as far as Lat. 35. 30 N. Long. 1. 10. E. of Peking. The wood of the Dryandra is considered fit for harps and guitars.

‡ The Szé water water rises in the 陪尾 Pei-wei hills in the district of 泗水 Szé-shwùy, (Lat. 35. 48. N. Long. 1. 4. E. of Peking.) At the head of the river there are four mountains, hence the name of the river 泗 Szé, which means four waters. It flows first to the south-west, past the city of 彭 Păng, and then to the south-east near the district 下丕 Hëa-pei, (Lat 34. 30. N. Long. 1. 55. E.) where it enters the 淮 Hwae. The floating stones appeared on the brink of the river as if they were floating. These were called musical stones, because they were first formed into musical instuments, and then brought as tribute.

§ The pearls were to adorn their robes of ceremony, and the fish were for sacrifice.

‖ The black silk here denotes silk of a reddish kind of black.

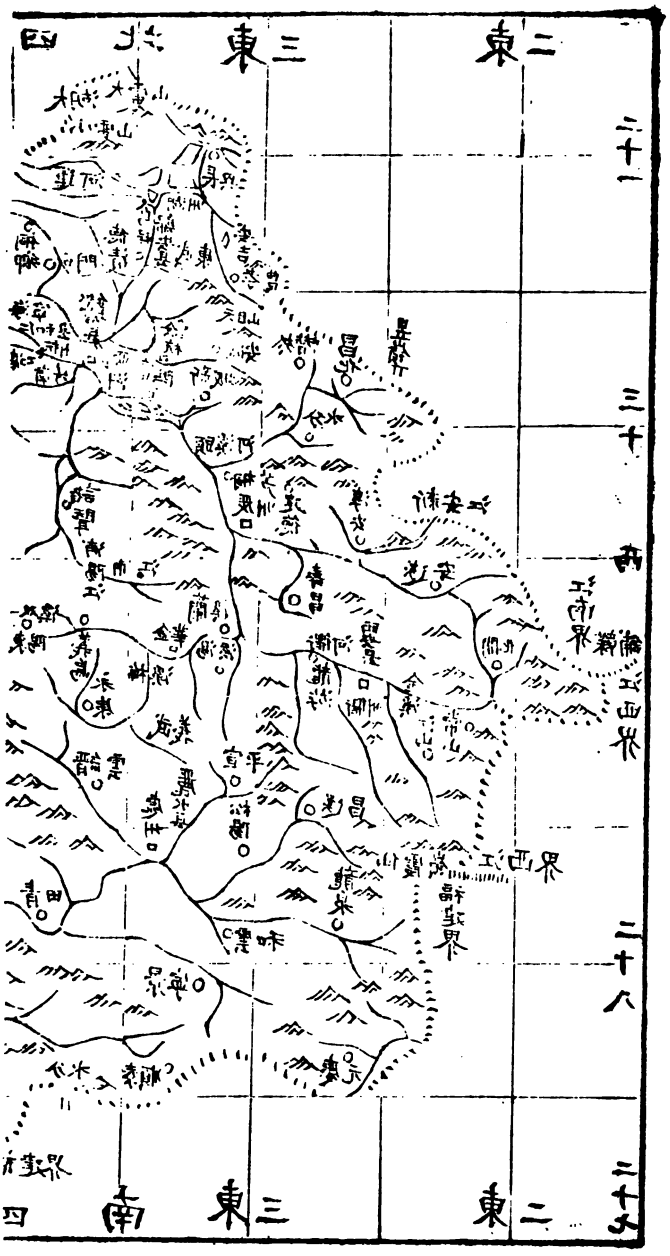
¶ The sarcenets were woven with a black woof and a white warp, and were worn when mourning was ended.

圖

圖

三十四
三十三
三十二
三十一
三十
二十九
東三十二
東三十三
東三十四
東三十五

全圖



江浙

浮 They floated with these 于 on 淮 the Hwae 泗 and Szé rivers, 達 until they arrived 于 at 河 the Yellow river. *

淮 The Hwae river 海 and the sea 惟 formed the boundaries of 揚州 Yâng-chow. (The southern part of Këang-nan, and the northern part of Këang-sè. †)

The 彭蠡 Pǎng-le lake 既 having been 豬 formed into a reservoir, ‡

陽 The southern 鳥 birds 攸 had then a place 居 to settle in. §

三 The three 江 rivers 既 having 入 entered (the sea,) ‖

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* The 汴 Pëen water (a branch of the Yellow river) after receiving various tributary streams, arrives at 蒙 Mung, (Lat. 35. 50. N. Long. 1. 43. E.) where it is called the 瀙 Yung river, and flows easterly into the Szé; thus, the Hwae and Szé communicated with the Yellow river, because the Yung reached to the Szé.

† The boundaries of the Yâng province extended northward to the 淮 Hwae river, and south-eastward to the sea.

‡ The Pǎng-le lake is on the east of the district of 彭澤 Pǎng-tsih, Lat. 30. 2. N. Long. 0. 10. E. it unites the waters of the Yang-tsze-këang on the west and east, and strides over the counties of 南昌 Nan-ch'hang, Lat. 28. 37. N. Long. 0. 35. W. 饒州 Yaou-chow, (Lat. 28. 59. N. Long. 0. 20. E.) and 南康 Nan-kang, (Lat. 29. 31. N. Long. 0. 25. W.) It is otherwise called the 鄱陽湖 Pŏ-yâng lake.

§ The southern birds are those that migrate to the south, such as wild geese; which in the present day haunt the islands of the Po-yâng lake, in flocks of hundreds and thousands. The waters of the marsh having been formed into a reservoir, and the islands cleared, the birds obtained a resting-place, and followed the dictates of their nature.

‖ The 松江 Sung-këang river, (Lat. 31. Long. 4. 35. E.) after flowing about 70 le, divides into two; the north-east branch, extending to the sea, is the river 婁江 Leu-këang, while the south-east branch is called 東江 Tung-këang river, which together with the original 松江 Sung-këang, form the three rivers. The adjacent region is still called the mouth of the three rivers.

震 The disturbed 澤 marsh 底 having been 定 stilled,*
篠 The smaller and 簜 larger bamboos 既 were then
敷 multiplied, 厥 草 the grass (of the marsh) 惟
grew 夭 luxuriantly, and 厥 its 木 trees 惟 became
喬 tall, † but 厥 its 土 soil 惟 was still 塗 泥 muddy.
厥田 The cultivated fields (of the province) 惟 were
下下 the lowest kind of the inferior order, and 厥 its
賦 revenues 下上 were the superior kind of the lower
order, 上錯 mixed with the grade immediately above
it. ‡

厥 Its 貢 tribute 惟 consisted of 金三品 the
three kinds of metal, § 瑤 琨 precious stones, ‖ 篠
small and 簜 large bamboos, ¶ 齒 ivory, 革 hides,
feathers, 毛 hair, 惟 and 木 wood. ** The 島夷
foreigners from the island (brought) 卉服 grass-cloths;
while 厥 their 篚 baskets (were supplied with) 織
weaving 貝 cotton, †† and 厥 their 包 bundles filled

* The disturbed marsh, is the 太湖 Tae-hoo, or the Great Lake, (Lat. 31. N. Long. 4. E.) about 50 le south-west of the district of 吳縣 Woo-hëën, Lat. 31. 20. N. Long. 4. 10. E.) The waters of this lake were frequently troubled, and with difficulty pacified, on which account their being rendered calm is especially noted.

† The waters having been drained off the islands of the lake, the bamboos began to flourish.

‡ Thus the cultivated fields were of the ninth grade, and the revenues of the seventh class, mixed with the sixth.

§ The three kinds of metals were gold, silver, and copper.

‖ These were handsome stones resembling gems, which might be used for sacrificial vessels.

¶ The smaller bamboos were used for the shafts of arrows, and the larger for the pipes of musical instruments; as also for checks, in writing agreements.

** The ivory was obtained from the elephant, and the hides from the rhinoceros; both adapted for ornamenting chariots and armour; while the feathers and hair were intended for standards and banners. The foreigners came from the islands in the south; probably Chusan.

†† The cotton here spoken of is obtained from the cotton tree, and can be made into cloth. That from the south was fine and good, it was also called 吉貝 keĭh pei. The foreigners from the south-eastern islands, brought grass-cloths for tribute, while they put the finer cotton into baskets.

圖全

北湖

全圖

四度
三度
二十三
二十九
二十八
二十七
二十六
二十五
湖南
湖北
江西
廣東
廣西
貴州
長沙
衡州
永州
寶慶
辰州
沅州
靖州
常德
岳州
澧州
永順
桑植
保靖
龍山
永綏
乾州
鳳凰
晃州
麻陽
辰溪
溆浦
沅江
武陵
龍陽
安鄉
華容
巴陵
臨湘
湘陰
醴陵
攸縣
茶陵
安仁
酃縣
桂陽
桂東
興寧
藍山
嘉禾
臨武
宜章
郴州
永興
耒陽
常寧
祁陽
東安
新寧
城步
武岡
新化
邵陽
新寧
綏寧
通道
會同
黔陽
洪江
芷江
晃州
麻陽
辰溪
溆浦
沅江
武陵
龍陽
安鄉
華容
巴陵
臨湘
湘陰
醴陵
攸縣
茶陵
安仁
酃縣
桂陽
桂東
興寧
藍山
嘉禾
臨武
宜章
郴州
永興
耒陽
常寧
祁陽
東安
新寧
城步
武岡
新化
邵陽
新寧
綏寧
通道
會同
黔陽
洪江
芷江

with 橘 smaller and 柚 larger oranges; which 錫 they were allowed to bring 貢 as tribute. *

沿 They followed the stream 于 down 江 the Yang-tsze-këang 海 into the sea, and from thence 達 passed on 于 to the 淮 Hwae 泗 and Szé rivers. †

荊 The King hill 及 with the 衡 陽 south of the Hăng mountain 惟 formed the boundaries of 荊州 King-chow, ‡ (the present Hoo-kwàng.)

江 The Yang-tsze-këang 漢 and the Han rivers uniting 朝宗 paid their court 于 to 海 the sea. §

九 The nine 江 rivers were 孔 well 殷 regulated. ‖

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* Being "allowed to bring," means that they were required to wait for the orders of the court before they brought their tribute; and that it was not the usual annual offering.

† It is not said that they proceeded to the Yellow river, because that had been already spoken of in treating about Tseu-chow. In the time of Yù, the Yang-tsze-këang and the Hwae rivers were not connected, therefore the tribute-bearers went out into the sea. In the time of the state 吳 Woo, (A. D. 229.) the 邗溝 Han canal was first dug, which the men of 隋 Suy enlarged at 陽州 Yâng-chow, Lat. 32. 26. N. Long. 2. 50. E. from Peking. (A. D. 600.) so that boats and vessels could pass between the Këang and Hwae rivers. These two streams are now connected by the Grand Canal.

‡ The boundaries of King-chow, on the north, reached to the King mountain, (Lat. 31. 20. N. Long. 4. 30. W.) and on the south extended to the south of the Hăng mountain, Lat. 27. 30. N. Long. 4. 20. W. (Thus forming the centre of Hoo-kwang.)

§ The Këang and Hán united their streams at 荊州 King-chow, (Lat. 30. 26. N. Long. 4. 25. W. from Peking,) some distance from the sea, yet because their waters were settled, and flowed on without further obstruction towards the ocean, it is said that they went to pay their court to the sea, as the princes of the empire paid homage to their sovereign.

‖ The nine rivers refer to the present 洞庭 Tung-ting lake, (Lat. 29. N. Long. 4. W.) The Record on Geography says, that the basin of 巴陵 Pa-ling, and 瀟湘 Seaou-sëang, was in the midst of the nine riveas, in 岳州 Yŏ-chow. (Lat. 29. 24. N. Long. 3. 33. W.) Now the Tung-ting lake is just on the north-west of that city, thus it is well ascertaianed that the nine rivers of the text were none other than the lake of Tung-ting. At present the waters of nine rivers do empty themselves into that lake, hence its name.

The 沱 To and 潛 Tsëen waters 既 having been 道 led out in their proper channels. *

雲 土 The site of the Yun marsh (appeared) and 夢 that of the Mung 作 was brought under 乂 cultivation. †

厥 土 The soil (of the province) 惟 was 塗 泥 still muddy: 厥 its 田 fields 惟 belonged to 下 中 the middling class of the lower series, and 厥 its 賦 revenue 上 下 to the lower class of the upper series. ‡

厥 Its 貢 tribute consisted of 羽 feathers, 毛 hairs, 齒 ivory, 革 hides, 惟 and the 金 三 品 three kinds of metal. § Also the wood of the 柟 Chun tree for 幹 bows, 栝 with the cedar 柏 and cypress; besides 礪 grinding and 砥 whetstones, 砮 stone arrow-heads, 丹 and cinnabar. 惟 Likewise 箘 簵 the Kwăn-lŏ bamboo 楛 and the Hoo wood (for the shafts of arrows.) 三 邦 The men of the three regions‖ 底 in bringing 貢 their tribute 厥 名 were famous for these. 包 In their bundles 匭 and baskets was the 菁 茅 Pandanus, ¶ while 厥 their 篚 baskets

* The overflowings of the Yâng-tsze-këang were called To, and those of the Hán river were denominated Tsëen.

† The marshes and jungles of the 荊 州 King-chow were called Yun and Mung, being about 8 or 900 le square, stretching over the district of 華 容 Hwa-yûng, (Lat. 29. 30. N. Long. 4. 10. W.) 枝 江 Che-këang, (Lat. 30. 24. N. Long. 5. 4. W.) and other places.

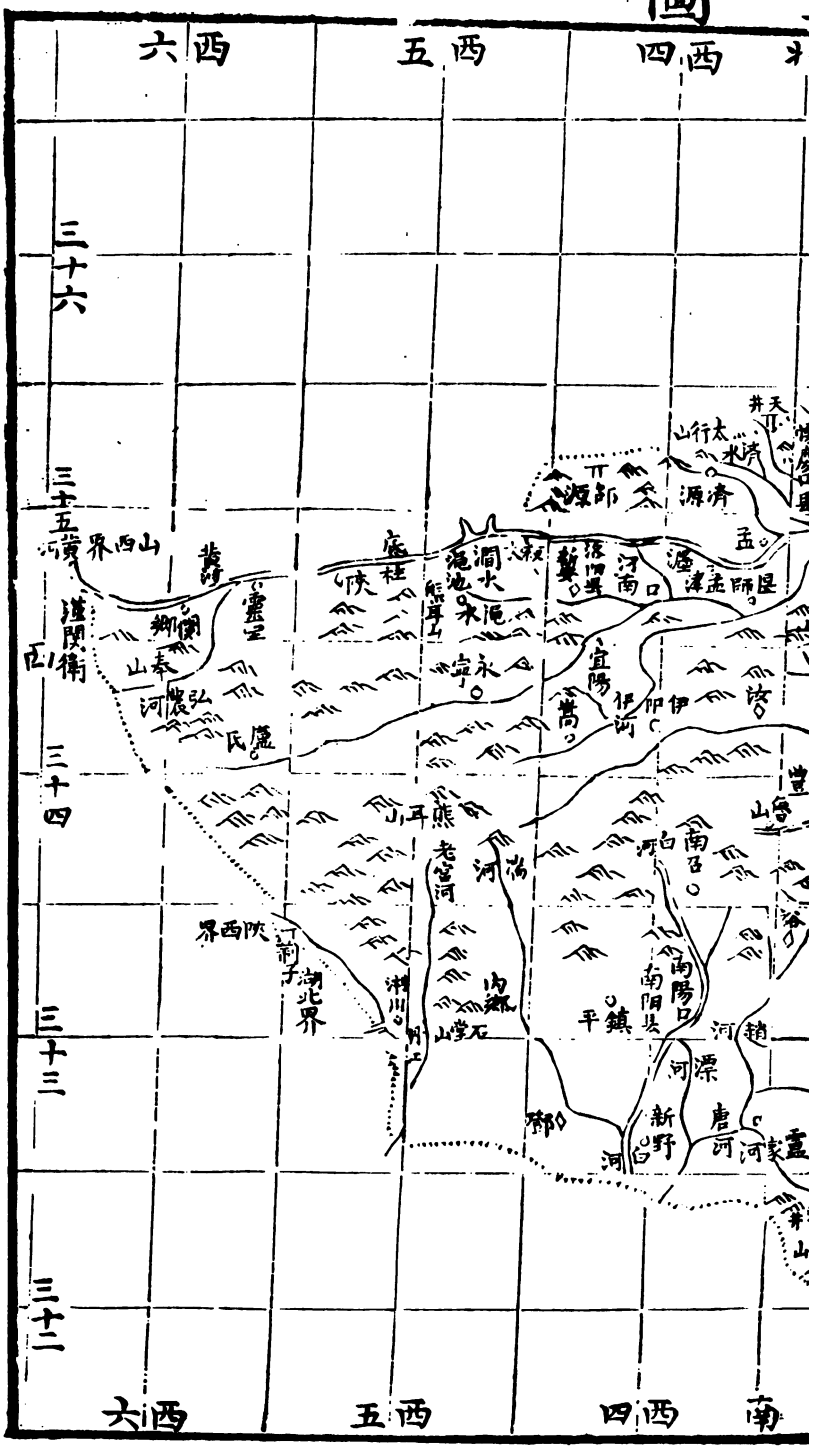
‡ The soil of King-chow being similar to that of Yang-chow, its fields were only one grade better, while the revenue was much higher; because the territory was extensive, and human labour abundant.

§ The tribute of 荊 州 King-chow was in many respects similar to that of Yang-chow, but in the enumeration of the productions of King-chow, feathers and hair stand at the head of the list, as 漢 孔 氏 Hán-kùng-she would say, putting the best first. While the Yang province was productive of gold and tin, the King province yielded most cinnabar and silver.

‖ It is not known what these three regions were.

¶ The Pandanus was a flag or rush with three ribs, and provided with thorns; it was used in sacrificing, wherewith to strain wine.

全圖


六西
五西
四西
三十六
三十五
三十四
三十三
三十二
山西界
黃河
潼關衛
靈寶
盧氏
弘農河
鄭州
滎陽
汜水
伊闕
伊河
洛河
嵩山
登封
新鄭
密縣
河南府
孟津
孟縣
濟源
太行山
天井關
熊耳山
老君河
陝西界
湖北界
淅川
內鄉
南陽府
南陽縣
鎮平
唐河
新野
鄧州
淯河
泌陽
確山
遂平
汝寧府
光山
商城
南召
方城
葉縣
舞陽
魯山
寶豐
郟縣
汝州
伏牛山
石堂山
龍山
白河
淯河
唐河
淮河
漯河
潁河
潁川
許州
襄城
禹州
長葛
新鄭
密縣
河南府
孟津
孟縣
濟源
太行山
天井關
南

南河

中一
西一
三十六
三十五
三十四
三十三
三十二
中二
西二
三
清漳
濁漳
交漳
洹水
湯陰
淇河
濬縣
滑
直隸界
山東界
修武
新鄉
衛輝
汲縣
封丘
考城
延津
原陽
河
京河
宗河
榮陽
陳留
祥符
開封
通許
尉氏
浦水
新鄭
長葛
許
鄢陵
潁水
洧河
襄城
潁陽
舞陽
葉
上
西平
遂平
汝寧
汝陽
確山
真陽
淮河
信陽
羅山
黃土
武勝
清平
息
光
光山
固始
曲河
史河
商城
界
江南
北河
永城
滑河
東夏
寧陵
邑
虞城
歸德
商邱縣
鄧縣城
太原
汾河
陳州
鹿邑
商水
沈丘
項城
汝河
新蔡
汝河
淮河

中
一百
三十六
三十五
三十四
三十三
三十二
中
二百

were stored with 玄 black and 纁 red silk, 璣 coarse pearls, and 組 silk fringes. Occasionally from 九江 the nine rivers 納 they brought 錫 and presented 大 the great 龜 tortoise. *

With these 浮 they floated 于 down 江 the Këang, 沱 the To, 潛 the Tsin, 漢 and the Hán, 逾 when they crossed over 于 to 洛 the Lŏ, and 至 came 于 to the 南 southern part 河 of the Yellow river. †

荊 The King mountain 河 and the Yellow river 惟 formed the boundaries of 豫州 the Yu province. ‡ (Ho-nan, and part of Hoo pĭh.)

The 伊 E, § 洛 Lŏ, ‖ 瀍 Tëen, ¶ and 澗 Këen **

Having bundled it up, they still put it in caskets, to show their respect for it. In the present day, the district of 麻陽 Ma-yâng. (Lat. 27. 38. N. Long. 7. 10. W. of Peking,) produces such flags.

* The tortoise here referred to was upwards of a cubit in diameter, and was considered the guardian of the country. It could not always be obtained, on which account they did not invariably bring it as an article of tribute: but when they happened to catch one, they were required to take and present to their superiors.

† It is difficult to ascertain the course of their voyage down the four streams here mentioned, but it seems that generally speaking they came from the Këang and To, and entered the Tsin and Hán. The Hán river had no connection with the Lŏ, hence they were obliged to quit their boats and travel overland, until they got to the Lŏ, from whence they proceeded to the Yellow river.

‡ The borders of Yu-chow, on the south-west stretched to the King mountain, and on the north to the Yellow river.

§ The 伊 E water rises in the 熊耳 Hëung-ûrh (Bear's ear) hill, (Lat 33. 35. N. Long. 4. 55. W.) whence it passes in a north-easterly direction to the south of the district of 洛陽 Lŏ-yâng, (Lat. 34. 40. N. Long. 4. 20. W.) after which it runs northward into the Lŏ.

‖ This 洛 Lŏ water, rises in a hill in the district of 商州 Shang-chow, Lat. 33. 51. N. Long. 6. 34. W from Peking, from whence it flows to the district of 鞏 Kung, Lat. 34. 53. N. Long. 3. 25. W. and enters into the Yellow river.

¶ The Tëen water rises on the north-west of the Ho-nan district. Lat. 34. 43. N. Long. 4. 5. W. from whence it flows to the district of 偃師 Yèn-sze, Lat. 34. 45. N. Long. 3. 42. W. and falls into the Lŏ.

** The 澗 Këen water rises in the south-east of the district of

streams 既 having been 入 led 于 into 河 the Yellow river.

滎 The Yung * 波 and the Po † streams 既 having been 豬 formed into a reservoir ;

導 He then led 荷 the Ho‡ 澤 marsh 被 to 孟 the Măng 豬 reservoir.§

厥土 The soil (of the province) 惟 was 壤 clayey, while that in 下 the lower 土 region 墳壚 was of a loose mould.‖

厥 Its 田 cultivated fields 惟 were 中上 the superior kind of the middling class, but 厥 its 賦 revenues were 錯 mixed, and 上中 the middling kind of the superior class.¶

厥 The 貢 tribute was 漆 varnish, 枲 hemp, **絺 the finer and 紵 coarser kinds of grass-cloth ; 厥 their 篚 baskets were filled with 織 different coloured flos-silk 纖 and silky cotton ; while 錫 they

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新安 Sin-gnan, Lat. 34. 45. N. Long. 4. 26. W. and soon falls into the Lŏ. Thus the E, Tëen, and Këen, fall into the Lŏ, and the Lŏ empties itself into the Yellow river ; though it would appear from the text as if all four streams separately entered the Yellow river.

* The 濟 Tse water, flowing from the 孟 Măng district, Lat. 34. 55. N. Long. 3. 37. W. used to enter the Yellow river from the north, and dashing across the stream, poured itself out on the south, and formed the Yung, five le to the west of the district of 滎澤 Yung-tsĭh, Lat. 34. 56. N. Long. 2. 4 W. of Peking. At present, however, the Tse water merely enters the Yellow river, and does not pass over to the south, but there is a flood-gate to let off the superfluous water.

† The 波 Po was one of the marshes of 豫州 Yu-chow.

‡ The Ho marsh is in the district of 曹州 Tsaou-chow, Lat. 34. 56. N. Long. 0. 50. W.

§ The Măng reservoir is in the district of 虞城 Yu-chîng, Lat. 34. 38. N. Long. 0. 20. W.

‖ The colour of the soil is not alluded to, because it was diverse.

¶ Thus the fields were of the fourth, and the revenues of the second mixed with the first order.

** In the time of the Chow dynasty the varnish forests were subject to a tax, of 25 per cent, but here varnish is reckoned as tribute,

圖全

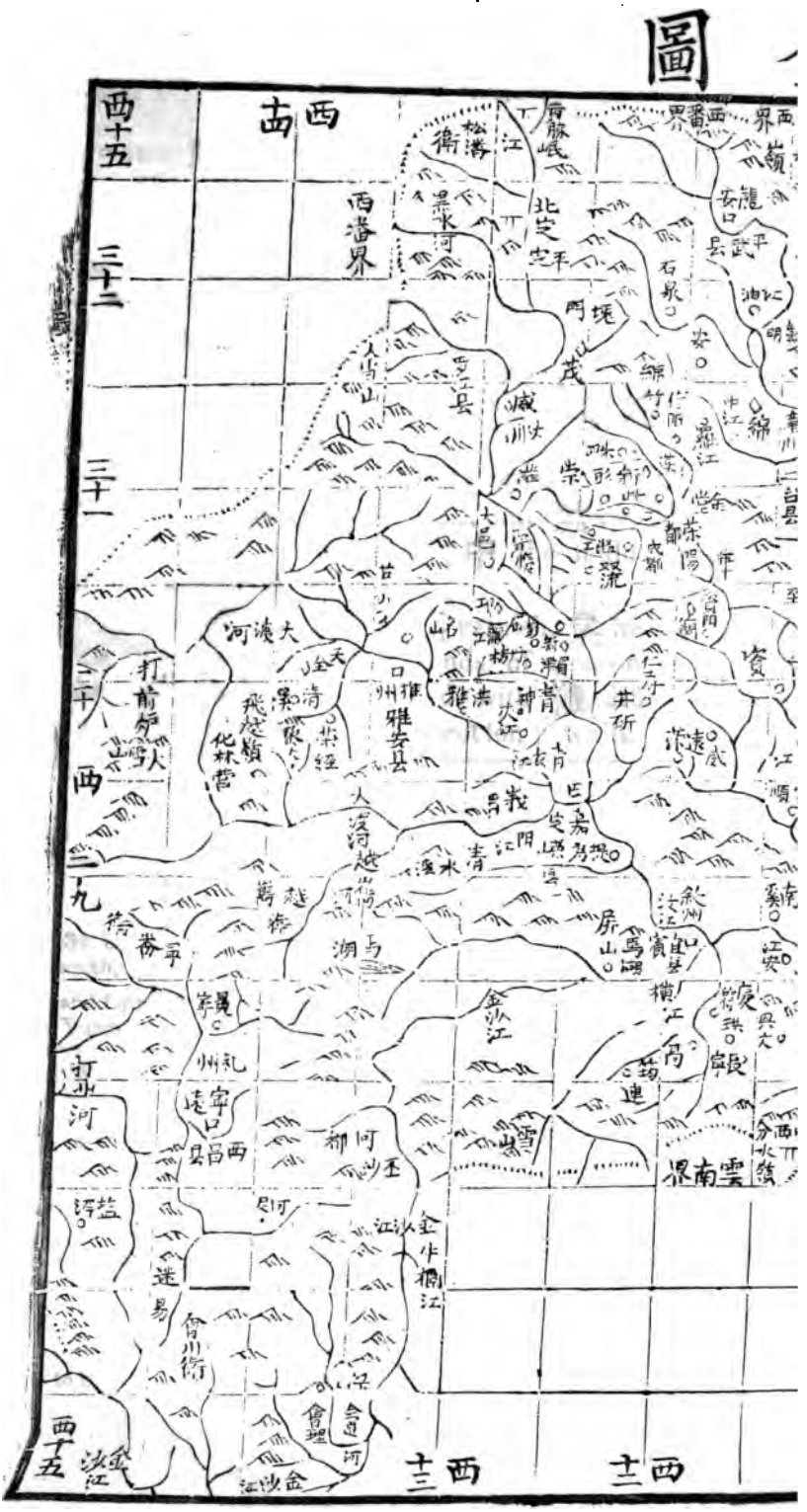
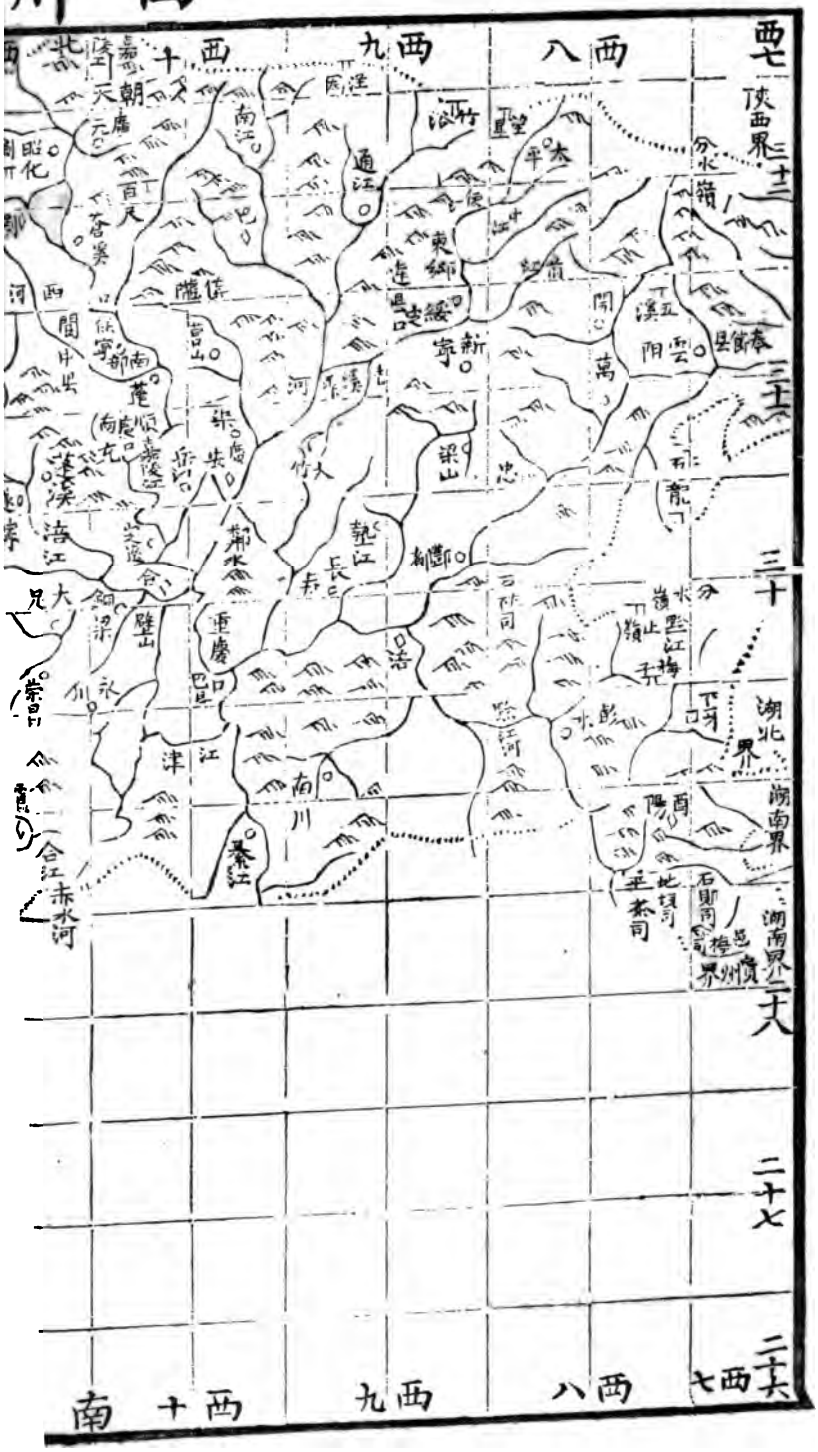


圖
西十五
三十二
三十一
三十
二十九
西
西番界
松潘衛
北定
平武
龍安
石泉
茂
綿
彰
資
雅安
打箭爐
天全
清溪
飛越嶺
化林營
大渡河
越巂
寧遠
永寧
鹽井
鹽源
鹽
鹽水
青
阳江
馬湖
金沙江
橫江
鎮雄
雲南界
西昌
禮州
寧遠
迷易
會川衛
會理
會通河
金沙江
西十五
西十三
西十二

四川


西十
西九
西八
西七
北
南
陝西界
湖北界
湖南界
二十三
二十四
二十五
二十六
二十七
二十八
朝天
通江
南江
巴州
新寧
渠縣
梁山
重慶
南川
涪江
嘉陵江
長江
合江赤水河
秦江
永川
大足
昭化
西河
閬中
南部
蓬州
渠縣
廣安
岳池
武勝
合川
璧山
江津
永川
大足
榮昌
瀘州
納溪
敘永
古藺
興文
珙縣
筠連
高縣
慶符
宜賓
南溪
長寧
江安
瀘州
合江
綦江
南川
涪陵
酉陽
彭水
黔江
石砫
忠州
萬縣
雲陽
奉節
巫山
巫溪
大寧河
分水嶺
望星坪
竹江
東鄉
達縣
開江
梁山
忠州
萬縣
雲陽
奉節
巫山
巫溪
大寧河
分水嶺
水江
施南
施南司
施南府
石砫司
石砫廳
酉陽
彭水
黔江
涪陵
重慶
巴縣
江津
永川
南川
綦江
合江
赤水河
瀘州
納溪
敘永
古藺
興文
珙縣
筠連
高縣
慶符
宜賓
南溪
長寧
江安
瀘州
合江
榮昌
大足
璧山
合川
武勝
岳池
渠縣
廣安
蓬州
南部
閬中
西河
昭化
朝天
通江
南江
巴州
嘉陵江
涪江
竹江
望星坪
分水嶺
陝西界
湖北界
湖南界
二十三
二十四
二十五
二十六
二十七
二十八
西十
西九
西八
西七
南

七西
八西
九西
十西
三十
二十九
二十八
二十七

were permitted 貢 to bring as tribute 磬錯 files for smoothing the musical stones.*

With these 浮 they floated 于 down 洛 the Lŏ, 達 and thus came 于 to 河 the Yellow river. †

華陽 The Hwa-yâng hill, and 黑水 the Hĭh-shwùy water 惟 formed the boundary of the 梁州 Lëang province. ‡ (comprising Sze-chuen, with part of Shen-se.)

岷 The Min and 嶓 Pwan hills 既 having been 藝 brought under cultivation.§

沱 The To‖ and 潛 Tsin ¶ 既 were 道 led through their proper courses.

蔡 The Tsae** and 蒙 Mung†† hills 旅 were sacrificed to, 平 as having been levelled.

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because the 豫 Yu province under the Chow dynasty was part of the imperial domain, and in Yu's time, it did not form a part of the sovereign's private land. From this we may see the reason, why no mention is made in this book of any tribute from the Ke province.

* These files for rubbing down the musical stones were not always needed, hence they were not brought as a constant article of tribute, but only when required.

† The Yu province was very near the metropolis; those on the east side of the province had only to enter the Yellow river, while those from the west of the province floated down the Lŏ, to the great stream.

‡ The border of the Lëang province on the east reached to the south of the 華山 Flowery hill, (Lat. 34. 30. N. Long. 6. 25. W.) and on the west extended to the 黑水 Black water, (Lat. 32. 15. N. Long. 13. 25. W.)

§ The Min hill is situated in the district of 汶山 Min-san, (Lat. 31. 38. N Long. 12. 32. W.) The Pwan hill is in the prefecture of 鞏昌 Kung-ch'hang, (Lat. 34. 53. N. Long. 11. 42. W. of Peking.)

‖ These streams are tributary to the 江 Këang and 漾 Hán rivers. The To river flows into the great Këang, to the west of the district of 郫 Pe, (Lat. 30. 47. N. Long. 12. 15. W.)

¶ The Tsin water flows towards the Këang to the south-west of the prefecture of 渠州 Keu-chow, Lat. 30. 53. N. Long. 9. 45. W.

** The Tsae hill is in the prefecture of 雅州 Yây-chow, (Lat. 30. 3. N. Long. 13. 25. W.)

†† The Mung hill is in the district of 名山 Ming-san, (Lat. 30. 10. N. Long. 13. 22. W. of Pek ing.)

和 At Hô and 夷 E, 底 he carried out to the utmost 績 his meritorious work. *

厥 土 The soil (of the province) was 青 slatish 黎 and black; 厥田 the cultivated fields 惟 were 下上 the superior kind of the lower class, while 厥 the 賦 revenue was 下 中 the middling kind of the lower class, 三 錯 mixed with the kind above and below it. †

厥 Its 貢 tribute consisted in 璆 musical gems, 鐵 iron, ‡ 銀 silver, 鏤 steel, 砮 stone arrow-heads, 磬 musical stones, 熊 羆 bear's and 狸 狐 fox's skins, 織 with tanned 皮 leather. §

Setting out from 西 傾 the Se-king hill, 因 they followed the course of 桓 the Hwan river, 是 來 and came 浮 floating 于 down 潛 the Tsin, 逾 crossed over 于 to 沔 the Mëen stream, 入 entered 于 into 渭 the Wei, and 亂 ferryed 于 across 河 the Yellow river. ‖

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* E and Hô were the names of places: to the west of Yen-taou in 雅州 Yây-chow there is the Hô river, and the E ridge, which are probably the places referred to. One says that E and Hô are the names of two rivers; the Hô water flows to the north of the district of 榮經 Yung-king, (Lat. 29. 52. N. Long. 13. 40. W.) The E water rises to the east of the prefecture of 巴州 Pa-chow, (Lat. 31. 50. N. Long. 9. 42. W.)

† Thus the fields were of the seventh order, and the revenues of the 8th, mixed with the 7th and 9th.

‡ Iron is here mentioned before silver, because the advantages derived from iron are greater than those of silver; some people have considered a blacksmith equal to a prince.

§ The Lëang province was overrun with wild animals, thus the skins of bears and foxes could be made up into fur dresses, or their hair manufactured into coarse cloth. From the frequent mention of musical gems and musical stones, in this and other provinces we may gather that at that time among the musical instruments those made of stone were considered of most importance.

‖ The Se-king hill is in the prefecture of 洮州 T'haou-chow, Lat. 34. 35. N. Long. 12. 56. W. The Hwan water rises on the south of the Se-king hill; in 岷州衛 Min-chow-wei, Lat. 34. 4. N. Long. 12. 28. W. of Peking. When 漢 the Hán river first

甘肅

The 黑水 Hǐh-shwùy (Black water) and the 西河 western bend of the Yellow river 惟 constituted the boundaries of the 雍州 Yung-chow* province. (Shen-se, Kan-sŭh, and part of Szé-chuen.)

The 弱 Yŏ 水 water 既 was led out 西 to the west. †

涇 The King ‡ water 屬 belonged to the 渭 Wei § and 汭 Juy ‖ streams.

漆 The Tseĭh ¶ and 沮 the Tseu ** waters 既

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rises it is called 漾 Yâng; after flowing some distance to the south-east it receives the name of 沔 Mëen, until it arrives at the region of Hán, when it is denominated the 漢沔 Hán mëen.

* The border of the Yung province extended westerly to the Black water, (Lat. 33. N. Long. 13. W.) and easterly to the western river, (a part of the Yellow river running north and south, in Long. 6. W.) so called because it lay to the west of the Ke province.

† Near the hills of the western sea, or Blue Lake, (Lat. 36. 45. N. Long. 16. 30. W.) there are divers streams dispersed abroad, which have no strength to bear even a straw, and in which the smallest substance sinks to the bottom; hence they are called the 弱水 Yŏ-shwùy, weak waters. One says, that these stream are in the district of 刪丹 San-tan, in the county of 長掖 Chang-yĭh, (Lat. 38. 30. N. Long. 15. 40. W.)

‡ The King wa ter runs to the west of the 涇陽 King-yâng district, (Lat. 34. 30. N. Long. 7. 40. W.) whence it flows south-easterly, and enters the Wei at the district of 高陵 Kaou-lĭng' (Lat. 34. 30. N. Long. 7. 22. W. of Peking.)

§ The Wei river rises in the district of 渭源 Wei-yuên, (Lat. 35. 8. N. Long. 12. 6. W.) whence it flows westerly and enters the Yellow river, at the district of 華陰 Hwa-yin, Lat. 34. 35. N. Long. 6. 30. W.

‖ The Juy water rises in the county of 扶風 Foô-fung, Lat. 34. 20. N. Long. 8. 35. W. whence it flows easterly into the King. These streams were connected together, hence they are said to belong to each other.

¶ The Tseĭh water comes from the north-eastern boundary of the district of 同官 Tung-kwan, Lat. 35. 6. N. Long. 7. 25. W. whence it flows to the district of 耀州 Yaou-chow, (Lat. 34. 56. N. Long. 7. 33. W. of Peking) and unites with the Tseu.

** The Tseu water rises on the north-west of the district of 宜

were 從 led out; * while the 澧 Fung 水 water 攸同 united with these. †

荊 The King and 岐 Ke hills 既 were 旅 sacrificed to (on being brought under cultivation), which was also the case with the 終南 Chung-nan and 惇物 Shun-wŭh, 至 even 于 to the 鳥鼠 Neaòu-shoò hills. ‡

原 In the plains 隰 and swamps 底 he carried out 績 his meritorious work 至 even 于 to 豬 the Choo 野 wilderness. §

The region of 三 the three 危 Wei 既 having been 宅 rendered habitable, 三苗 the three tribes of the Meaou-ites (attained to) 丕 great 敘 merit. ‖

君 E-keun, Lat. 35. 28. N. Long. 7. 17. W. of Peking, after which it unites with the Tseĭh, at the district of 耀州 Yaou-chow, and then both flow together to the district of 朝邑 Chaou-yĭh, Lat. 34. 48. N. Long. 6. 30. W. where they enter the Wei.

* "Led out," means led out into the Wei.

† The Fung water rises in the district of 鄠 Hoo, Lat. 34 8. N. Long. 7. 50. W. whence it flows north-easterly to the district of 咸陽 Han-yâng, Lat. 34. 20. N. Long. 7. 50. W. and enters the 渭 Wei.

‡ The King hill is in the district of 富平 Foó-pĭng, Lat. 34. 42. N. Long. 7. 20. W. The Ke hill is in the district of 岐山 Ke-san, Lat. 34. 20. N. Long. 8. 50. W. The Chung-nan hill is in the district of 武功 Woò-kung, Lat. 34. 20. N. Long. 8. 24. W. The Shun-wŭh hill is in the same district. The Neaòu-shoò hill is west of the district of 渭源 Wei-yuên, Lat. 35. 8. N. Long. 12. 8. W.

§ The level region here referred to is in 豳州 Pin-chow, Lat. 35. 5. N. Long. 8. 26. W.

‖ The region of the three Wei was the place to which Shún banished the Meaou-ites, but the exact position of that region is not known. The banishment of the Meaou-ites occurred before the draining of the waters; and at the time of Yù the Meaou-ites attained to great merit by rendering it habitable. It appears that Shún had banished the Meaou-ites on account of their extreme wickedness, and established those who were a little less corrupt in their old city. Now those who had been transported had attained to great merit, while the inhabitants of the old city had become proud and unsubmissive. For

厥 土 The soil (of the province) 惟 was 黃 yellow 壤 clay.*

厥 Its 田 cultivated fields 惟 were 上 the superior sort 上 of the first quality, while 厥 its 賦 revenues were 中 下 the lower kind of the medium sort†.

厥 Its 貢 tribnte 惟 consisted in 球 琳 the Kew-lin gems 琅 玕 and the Lang-kan pearls.

With these 浮 they floated 于 from 積 石 Tseĭh-shĭh, 至 until they came 于 to 龍 門 Lûng-mûn, (the dragon gate) 西 on the western branch 河 of the Yellow river, 會 and met 于 at (the conjunction of) 渭 the Wei 汭 and the Juy.‡

(They brought) 織 皮 hair-cloth and furs from 崑 崙 Kwăn-lun, 析 支 Seĭh-che, and 渠 搜 Keu-sow; whilst among 西 the western 戎 barbarians 即 he completed 敘 his merit. §

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the old residence of the Meaou-ites was among the fastnesses of the mountains, the air of which produced such independent feelings. In the present day, when any of these mountaineers go on a predatory excursion, and are caught and questioned, they commonly assert that they belong to the clan of Meaou; is it not likely that these are descendants of the original Meaou-ites? *(Commentator.)*

* Yellow is the proper colour of earth. The soil of the Yung province being yellow clay, the cultivated fields far exceeded those of other provinces.

† Thus the fields were of the first order, and the revenues derived from them of the sixth order; this was because the territory was contracted and labour deficient.

‡ The Tseĭh-shĭh hill is in the border of the district of 龍 支 Lûng-che, Lat. 36. 10. N. Long. 14. W. The Lûng-mûn hill is in the prefecture of 河 中 Hô-chung, Lat. 35. 40. N. Long. 6. W. There were two ways of bringing tribute from the Yung province; those on the north-east boundaries came from Tseĭh-shĭh, down to the western arm of the Yellow river; while those from the south-west border met at the conjunction of the Wei and Juy rivers.

§ At the Kwăn-lun hill is the source of the Yellow river. Seĭh-che is the modern Thibet; Keu-sow is in the same direction, to the westward of Kan-sŭh. These three regions sent fur dresses as tribute, which are generally classed under hair-cloth and furs. The Yung province having been drained, the remnant of Yŭ's labours extended to the region oi the western barbarians, hence the notice of them is here added at the end.

Yù then 導 traced the hills from 岍 K'hëen * 及 and 岐 Ke, 至 up 于 to 荊 the King 山 mountain ; † he then 逾 crossed 于 over 河 the Yellow river at 壺口 Hoo-k'hòw,‡ and (traced the course of) the 雷首 Lûy-shòw hills,§ 至 up 于 to the 太岳 Taé-yŏ mountain ; and then of 底柱 Tè-choó, ‖ and 析城 Seĭh-chîng tower,¶ 至 up 于 to 王屋 Wâng-ŭh hill, ** also of the 太行 Taé-hîng mountains,†† and the 恒山 Hăng hill, ‡‡ 至 up 于 to 碣石 Kĕĕ-shĭh, where (the chain) 入 was lost 于 in 海 the sea.

(He observed the direction of) 西傾 the Se-kîng.§§

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* This with what follows points out the range of the hills. The K'hëen, Ke, and King mountains are all in the Yung province (Shen-se and Hoo-pĭh). The K'hëen hill is in the department of 龍州 Lûng-chow, Lat. 34. 48. N. Long. 9. 30. W. and is by some thought to be the same with the Lung hill, a little to the westward of that department.

† For an account of the Ke and King hills, see the description of Yung province (page 106.)

‡ The Hoo-k'hòw, Taé-yŏ, Tè-choó, Seĭh-chîng, Wâng-ŭh, Taé-hîng, and Hăng-san, are all mountains in the Ke province (Shen-se.) For an account of Hoo-k'hòw, Taé-yŏ, and Kĕĕ-shĭh see the description of that province.

§ Lûy-shòw is in the district of 河東 Hô-tûng, the modern 蒲州 Poo-chow, Lat. 36. 18. N. Long. 5. 25. W. of Peking.

‖ Tè-choó is a stone in the midst of the stream of the Yellow river, in form like a pillar ; it is situated in 陝州 Shen-chow, Lat. 34. 45. N. Long. 5. 18. W.

¶ Seĭh-chîng is in the district of 陽城 Yâng-chîng, Lat. 35. 26. N. Long. 4. 10. W. The peaks of the hill are like a citadel, hence the name.

** Wâng-ŭh is in the north-eastern part of the district of 垣曲 Hwân-keŭh, Lat. 34. 58. N. Long, 4. 46. W. the form of the hill is like a house, hence the name.

†† The Taé-hîng mountains are north-west of the department of 懷慶 Hwaê-k'hing, Lat. 35. 6. N. Long. 3. 30. W.

‡‡ The Hăng hill is in the south-west of the district of 曲陽 Keŭh-yâng, lat. 38. 45. N. long. 1. 45. W.

§§ The first four of these hills occur in Yung-chow, the rest are in Yu-chow. The Se-king hill is lat. 34. 45. N. long. 12. 10. W.

朱圉 Choo-yu, * and 鳥鼠 Neaòu-shoò hills, † 至 up 于 to the 太華 Taé-hwa mountain, ‡ also that of the 熊耳 Heung-ûrh, § 外方 Waé-fang, ‖ and 桐柏 Tung-pĭh hill, ¶ 至于 as far as 陪尾 Pei-wei.**

He then 導 traced the 嶓冢 Po-chung hill, †† 至 as far 于 as the 荊山 King-san hill; ‡‡ and the range of the 內方 Núy-fang, §§ 至于 as far as the 大別 Tá-pëë hill. ‖‖

岷山之陽 From the south of the Min hill ¶¶ (he observed the contour of the country) 至于 as far as the 衡山 Hăng-san mountain, *** 過 where he crossed the 九 nine 江 rivers, ††† 至 even 于 to the 敷淺原 Foo-tsëën-yuên hill. ‡‡‡

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* The Choo-yu hill is in the department of 秦 Tsin, lat. 34. 36. N. long. 10. 46. W.

† The Neaòu-shoò hill is in lat. 35. 15. N. long. 12. 20. W.

‡ The Taé-hwa mountain is in the district of 華陰 Hwa-yin, lat. 34. 35. N. long. 6. 25. W.

§ The Heung-ûrh (Bear's ear) hill is in the department of 商州 Shang-chow, in lat. 33. 51. N. long. 5. W.

‖ The Waé-fang is in the district of 登封 Tăng-fung, lat. 34. 30. N. long. 3. 25. W.

¶ The Tung-pĭh hill is in the district of 桐柏 Tung-pĭh, lat. 32. 15. N. long. 3. 10. W.

** Pei-wei is in the department of 夏 Hëá, lat. 35. 10. N. long. 5. 15. W.

†† The Po-chung hill is in the Lëang province, in the department of 隴西 Lung-se, lat. 34. 55. N. long. 11. 40. W.

‡‡ The King-san is the southern range of that name, in the district of 南漳 Nân-chang, lat. 31. 47. N. long. 4. 45. W.

§§ The Núy-fang is in the department of 荊門 King-mûn, lat. 31. 5. N. long. 4. 18. W.

‖‖ The Ta-pëë is in the department of Hán-yâng, lat. 30. 34. N. long. 2. 16. W.

¶¶ The Min-hill is in lat. 31. 38. N. long. 12 32. W.

*** The Hăng mountain is situated in the district of 衡山 Hăng-san, lat. 27. 14. N. long. 4. 10. W.

††† The nine rivers are in the neighbourhood of the Tung-ting lake, lat. 29. N. long. 4. W.

‡‡‡ The Foo-tsëën-yuên hill is supposed to be in the district of 德

He then 導 led out 弱水 the Yŏ-shwùy (weak waters) * 至于 as far as 合黎 Hŏ le; † while 餘 the rest 波 of its stream was 入于 guided into the 流沙 Lew-sha, ‡ (or moving sands.)

導 He led out the 黑水 Hīh-shwùy (Black water) 至于 as far as the 三危 San-wei hill, until 入于 it entered the 南 southern 海 sea. §

導 He then led out the 河 Yellow river from 積石 Tseĭh-shĭh, 至于 as far as 龍門 Lûng-mûn; ‖ 南 southward he conducted it 至于 as far as 華陰 Hwa-yin, ¶ and then 東 eastward 至于 to 厎柱 Tè-choó, ** 又 and further 東 east 至于 to 孟津 Măng-tsin, †† where flowing 東 towards the east 過 it passed 洛汭 the point of land formed by the Lŏ, ‡‡

安 Tĭh-gnan, lat. 31. 18 N. long. 2. 53 W. But the Footsĕĕn yuĕn was only a diminutive hill, so that its position cannot be exactly ascertained, while it is very probable that both the hills and rivers have had different names in different ages of the world.

* Here begins the account of his deepening the channels of the rivers. For a description of the Yŏ-shwùy, see the account of the Yung province, page 105.

† The Hŏ-le hill is in the north-west of the district of 張掖 Ch'hang-yĭh, lat. 38. 30. N. long. 15. 40. W.

‡ The moving sands are 80 le to the west of Sha-chow, lat. 40. 15. N. long. 11. 30. W. of Peking; these sands shift with the winds, hence the name. The work of deepening the channels commenced after that of observing the hills, and as both mountains and streams originate in the north-west, so Yù in his work of draining the land began in that direction, taking the K'hëen and the Ke first among the hills, and the Yŏ-shwùy first among the waters.

§ The Black water rises in the district of Chang-yĭh, whence it flows past the San-wei hill, and empties itself into the southern sea.

‖ The Tseĭh-shĭh hill and the Lûng-mûn pass, are mentioned in the account of Yung-chow, page 107.

¶ For Hwa-yin, see page 109.

** Tè-choó is described in page 108.

†† Măng-tsin, or the Măng ferry, is situated in Lat. 34. 47. N. Long. 3. 50. W.

‡‡ The tongue of land formed by the confluence of the Lŏ water, with the Yellow river, is a little to the eastward of the district of 鞏 Kung, (Lat. 34. 53. N. Long. 3. 25. W.) The Lŏ enters the Yellow river from the south-east, while the Yellow rivers flows

至于 even to 大伾 Tá-pei ; * then 北 taking a northly direction 過 it passed the 降 Këang 水 water, † 至 up 于 to 大陸 Tá-lŭh ;‡ 又 still more 北 to the north 播 it spread 爲 into the 九 nine 河 channels, § which afterwards 同 united 爲 and formed 逆 the backward 河 flow, ‖ and then 入 disembogued itself 于 into 海 the sea.

From 嶓冢 Po-chung 導 he led off the 漾 Yang river ¶ 東流 towards the east, 爲 where it became 漢 the Hán ; 又 still further 東 to the eastward 爲 it formed the 滄浪 Tsang-lang 之水 water, ** whence

on from the west, hence it is said, that it crosses the tongue of land formed by the Lŏ river towards the east.

* Ta-pei, means a hill newly thrown up ; some think it is situated in 修武 Sew-woò, (Lat. 35. 16. N. Long. 2. 52. W.) others that it is to be found in the district of 黎陽 Le-yâng, or 濬州 Seun-chow, Lat. 35. 45. N Long. 1. 43. W. of Peking.

† The Këang-shwùy is in the prefecture of 信都 Sín-too, or 保定 Paòu-tíng, Lat. 38. 53. N. Long. 0. 55. W. It seems that the course of the Yellow river in later ages differs much from the direction it took in the time of Yù ; and according to some there is still in the district of 鄴 Nëë, or the modern 彰德 Chang-tĭh, (Lat. 36. 7. N. Long. 1. 23. W.) some trace of the former river which then flowed to the north-east, straight out into the sea. The Këang water pases through Sín-too, and flows northerly into the bed of the old Yellow river.

‡ Ta-lŭh (in Lat. 37. 16. N. Long. 1. 22. W.) is mentioned in the account of Ke-chow.

§ For the Kèw-hô (nine rivers) see the account of Yen-chow ; (from which it appears that they occupied the site of the modern gulf of Pĭh-chĭh-le.)

‖ The river with the backward flow is supposed to refer to the tide coming up from the sea. The region of the nine rivers, however, being now ingulfed in the sea, the river with the backward flow which was below it is certainly no longer in existence. The river higher up divided into nine streams, and lower down it united into one, which is frequently the case with waters.

¶ The Yang river comes out of the Po-chung hill, in the prefecture of 隴西 Lung-se, (Lat. 35. 55. N. Long. 11. 38. W.) whence it flows to Woò-too (Lat. 33. 30. N. Long. 12. W.) and becomes the Hán river

** Forty le to the north of Woo-tung hill, Lat. 32. 42. N. Long.

過 passing by the 三澨 San-she,* 于 even 至 to 大別 Tá-pëě,† 南 it flowed southward and 入 entered 于 into 江 the Yâng-tszè-këang ;‡ then again 東 eastward 匯 it turned into 澤 the marsh, 爲 and formed 彭蠡 the Pâng-le lake, § and 東 more to the eastward still 爲 it formed 北 the northern part of 江 the Yâng-tszè-këang, ‖ and finally 入 entered 于 into 海 the sea. ¶

From 岷 the Min 山 hill (in Szé-chuen) 導 he led 江 the Yâng-tszè-këang 東 towards the east, 別 where it branched off 爲 and formed 沱 the To.** 又 Further 東 to the east 至 it reached 于 to the 澧 Le ;†† 過 passing through 九 the nine 江 streams (the Tung-ting lake,) 至 it proceeded 于 to 東陵 Tung-ling ;‡‡ 東 eastward 迤 it gently flowed, and 北 on the north 會 joined 于 to 匯 the revolving waters ; 東 further to the eastward 爲 it formed the 中江 Chung-këang, 入 and entered 于 into 海 the sea.

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5. 25. W. there is an island in the middle of the Hán river, called Tsang-lang, and the stream flowing near it is called the Tsang-lang water.

* The San-she water is in the department of 安陸 Gnan-lŭh, (Lat. 31. 20. N. Long. 4. W.)

† Ta-pëě is situated to the north of 漢陽 Hán-yâng, Lat. 30. 34. N. Long. 2. 17. W.

‡ The Hán river enters the Këang at Hán-yâng.

§ The Pang-le marsh is the modern 番陽 Po-yâng lake.

‖ It is not clear what is meant by the northern Keang.

¶ The Këang enters the sea near the department of 通 T'hung, Lat. 32. 3. N. Long. 4. 18. E. of Peking.

** The To is a separate branch of the Yang-tsze-këang in Szé-chuen.

†† The Le river rises in the west of the district of 武陵 Woò-lîng, Lat. 29. 1. N. Long. 5. 10. W. whence it flows to the north-west of 長沙 Chang-sha, and enters the Këang at 辰州 Shin-chow, Lat. 28. 22. north, Long. 3. 52. W.

‡‡ Tung-ling is the same as 巴陵 Pa-ling, lat. 29. 24. N. long. 3. 38. W.

導 He then traced the 沇 Yuên 水 water, * 東流 as it flowed to the east, 爲 and formed 濟 the Tse, † after which 入 entering 于 into 河 the Yellow river, 溢 it overflowed 爲 and constituted the 滎 Yung; 東 towards the east 出 it appeared again 于 at 陶丘 Taou-k'ew 北 on the north side; 又 further 東 eastward 至 it passed on 于 to 菏 Ho; 又 and again 東北 on the north-east 會 it joined 于 on to the 汶 Wăn; 又 and still further 北東 to the north-east 入 it entered 于 into the 海 sea.

導 He then led 淮 the Hwae river ‡ 自 from 桐柏 Tung-pĭh 東 towards the east, 會 to unite 于 with the 泗 Szé and 沂 E rivers; § (from whence flowing) 東 still eastward, 入 it entered 于 into the 海 sea.

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* The Yuên water is the same with the Tse; at its rise it receives the former, and as it flows to the east it obtains the latter name.

† The Tse water rises to the south-east of 王屋 Wâng-ŭh hill, in the district of 垣曲 Hăng-keŭh, Lat. 35. 5. N. Long. 4. 46. W. After proceeding for some distance it disappears, and comes out again in the district of 濟源 Tsê-yuên, Lat. 35. 7. N. Long. 3. 50. W. This water has two heads, that to the eastward is 700 paces in circumference, and its depth is unknown, while that to the westward is 685 paces round, and ten feet deep; they unite their waters and flow to the district of 溫 Wăn, Lat. 35. 2. N. Long. 3. 12. W. where they constitute the Tsê, and enter the Yellow river. After this the Tsê pours out to the south of that river and forms the 滎 Yûng, Lat. 34. 55. N. Long. 2. 50. W. Subsequently it proceeds to the north of 陶丘 Taou-k'hew, or 定陶 Tíng-taou, Lat. 35. 11. N. Long. 0. 40. W. and again goes on to 菏澤 O-tsĭh, Lat. 35. 15. N. Long 0. 45. W. flowing northeasterly to the district of 壽張 Shów-chang, Lat. 36. 8. N. Long. 0. 20. W. where it unites with the 汶 Wăn water, and near the district of 博興 Pŏ-hing, Lat. 37. 15. N. Long. 1. 55. E. enters the sea. At this point it is called the 濟河 Tsing-hô.

‡ The Hwae river rises in 南陽 Nân-yâng, Lat. 33. 6. N. Long. 3. 56. W. but Yù only guided its course from 桐柏 Tung-pĭh, Lat. 32. 15. N Long. 3. 10. W.

§ The Szé water is in Këang-nan province, and the E in Shan-

導 He likewise led 渭 the Wei river 自 from 鳥鼠 Neaôu-shoò hill, * at the 同穴 Tung-heuĕ peak, whence 東 flowing eastward 會 it united 于 with 澧 the Fung, 又 and further 東 east 會 it combined 于 with 涇 the King; 又 still further 東 eastward 過 it passed the 漆 Tseĭh and 沮 Tseu, and 入 entered 于 into 河 the Yellow river.

導 He also guided the course of 洛 the Lŏ river 自 from 熊耳 Heung-ûrh hill, whence 東北 on the north-east 會 it united 于 with 澗 the Kēen and 瀍 the Tĕen. 又 and further 東 eastward 會 joining 于 with 伊 the E, 又 again pursuing 東北 a north-easterly course, 入 it entered 于 into 河 the Yellow river.†

九 The nine 州 provinces 攸 having been thus 同 conjoined, 四 the four 隩 bays 既 rendered 宅 habitable, 九 the nine 山 hills 刊 cleared 旅 and sacrificed to, 九 the nine 川 rivers 滌 deepened 源 and drained, 九 while the nine 澤 marshes 既 were 陂 well-banked, (all within) 四 the four 海 seas 會 was rendered compact 同 and united. ‡

六 The six 府 stores (comprising the five metals and grain) 孔 having been fully 修 attended to, 庶 and the general 土 productions of the soil 交 exchanged 正 and adjusted, 底 he took especial 慎 care 財 of

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ung; the E enters the Szĕ, and the Szé pours itself into the Hwaê.

* The Neaôu-shoò hill is in Kan-sŭh, Lat. 35. 10. N. Long. 12. 20. W. from thence the Wei flows into Shen-se province, where it joins the Fung, Lat. 34. 15. N. Long. 7. 45. W. and the King, Lat. 34. 25. N. Long. 7. 28. W. and enters the Yellow river, Lat. 34. 45. N. Long. 6. 22. W.

† The Heung-ûrh hill is that part of the range situated in the district of 盧氏 Loo-shé, Lat. 34. 4. N. Long. 5. 42. W. The course of this river may be easily traced in the map of Hô-nân, where, after uniting with the streams above-named, it enters the Yellow river, Lat. 35. N. Long. 3. 15. W.

‡ This presents a general view of what has been treated of in the preceding sections, showing that the various provinces, seas, rivers, and lands were all regulated and arranged.

the wealth of the country 賦 and the imposts ; 咸 all of which 則 were classified according to 三 the three 壤 kinds of soil, and thus 成 he completed 賦 the revenues 中 of the middle 邦 region. *

錫 He conferred 土 lands 姓 and surnames. †

(Then said he) 祇 let them respectfully place 台 my 德 virtue 先 before them, and then 不 they will not 距 transgress 朕 my 行 rules of practice. ‡

To the distance of 五 five 百 hundred 里 le was 甸 服 the region of feudal tenure, (within that space) 百 for the first hundred 里 le 賦 the revenue 納 consisted of 總 the entire plant of the grain ; 二 for the second 百 hundred 里 le 納 they had to pay 銍 the grain with half of the straw, 三 for the third 百 hundred 里 le 納 they had to bring 秸 the grain in the ear ; 服 while all these rendered feudal service ; 四 for the fourth 百 hundred 里 le 粟 they paid the grain in the husk ; and 五 for the fifth 百 hundred 里 le (they brought in) 米 the rice ready cleaned. §

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* The soil is that which produces wealth ; and soils are called general, when they are adapted for other things besides grain ; of these soils there were gradations, and it was necessary that productions should be interchanged and adjusted according to the fertility or barrenness and the elevation or depression of the soil, in order to sustain the business of agriculture. Noticing, therefore, the articles produced on the several soils, he took especial care that the impost should be levied accordingly.

† He conferred lands, in order to settle the various states, and surnames in order to establish the line of ancestry.

‡ Yù having drained the land, settled the revenues, and established the princes of the empire, his regulations were fixed, and his work was completed. At that time it was only necessary to set a good example to the empire in virtue, and then the whole world would be constrained to follow his line of conduct.

§ The region of the feudal tenure is included within the imperial domain. This region extended 500 le all round the royal city. Those who lived within the first hundred le, being near, had to bring the grain with the whole of the straw ; those who lived within the range of the next hundred le, had only to bring half of the straw. The next in order brought merely the ears of corn with no straw. The more distant inhabitants brought the corn beat out of the ear ;

(To the distance of) 五 five 百 hundred 里 le beyond this was 侯服 the region of the noble's tenure. The first 百 hundred 里 le of this 采 was allotted to the great officers ; 二 the second 百 hundred 里 le to 男 the baronial 邦 domain, 三 and the three 百 hundred 里 le beyond to the 諸侯 princes of the empire. *

To the distance of 五 five 百 hundred 里 le (beyond the tenure of the nobles) lay 綏服 the tranquil tenures ; of these 三 three 百 hundred 里 le 揆 were measured off 文教 for the encouragement of literary instruction ; and 二 two 百 hundred 里 le 奮 for the incitement of 武 warlike 衛 defence.†

(To the distance of) 五 five 百 hundred 里 le beyond 要服 was the restricted tenure, 三 three 百 hundred 里 le of which was allotted 夷 to the foreigners, and 二 two 百 hundred 里 le to the 蔡 transported convicts. ‡

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and the farthest of all brought the clean husked rice. Thus the distance of their dwelling was taken into consideration and the imposts of the people were heavy or light accordingly. This speaks of the region of the feudal tenure being divided into five classes. (A Chinese le is generally reckoned at 360 (double) paces, of 5 covids each; (it has however been fixed by the Jesuits at 250 le for a degree.)

* Beyond the region of the feudal tenure, to the distance of 500 le on all sides lay the lands held in fee by the dependant lords. Those of minor rank are mentioned first, and the higher one's last; because the larger states could ward off external agressions, and the smaller states could tranquillize internal dependants. This speaks of the baronial tenures being divided into three classes.

† These tenures were called tranquil, because they gradually receded from the imperial domain, from which they were distant 1000 le, and were yet just as far removed from the wild tenures outside, thus occupying a middle space between them ; hence this region was divided between civil and military objects, the former to promote internal regulation, and the latter to maintain external tranquillity. Thus particular was the sage in laying out the territory of the flowery empire.

‡ The restricted tenure was far removed from the imperial domain, and was entirely inhabited by foreigners, whose laws and civilization were inferior to those of China. They are called the restricted tenures, because it was necessary to bridle and restrain them.

(To the distance of) 五 five 百 hundred 里 le beyond 荒服 was the wild tenure, 三 three 百 hundred 里 le of which was occupied by 蠻 barbarians, and 三 three 百 hundred 里 le 流 by banished felons. *

東 On the east these tenures 漸 gradually advanced 于 to the 海 sea, 西 on the west 被 they extended 于 to 流沙 the floatingsands, 朔 on the north 南 and south 暨 equally, 聲 Yù's fame and 教 the in-

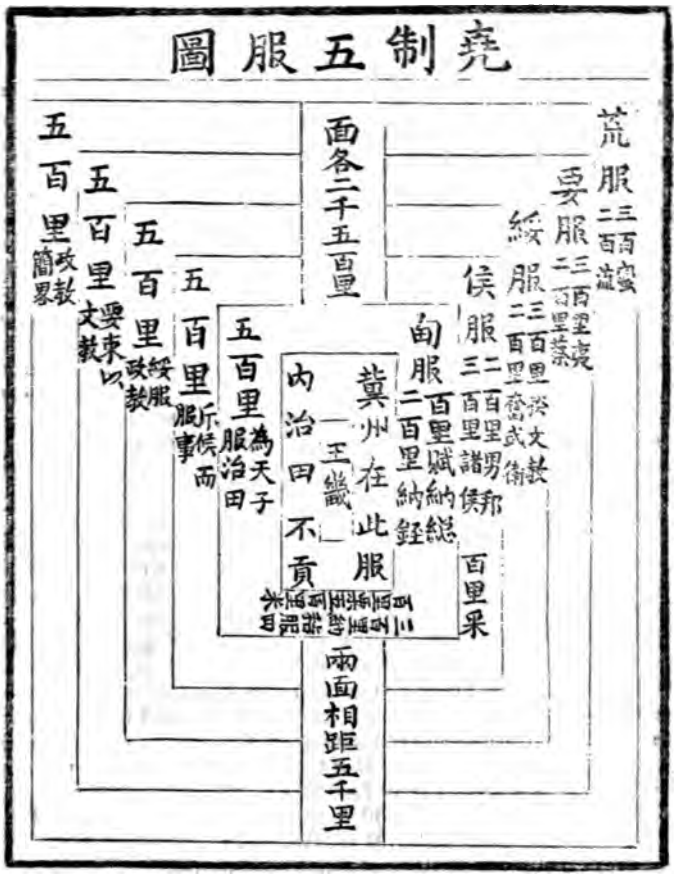
* This region was still further removed from the imperial domain, hence the classic speaks lightly of it. Because of its wilderness state, it was called the wild tenure. Thus it appears that each tenure was 500 le broad, and the five together made out 2,500 le each way, or from north to south, and from east to west 5000 le; but from 冀州 Ké-chow, Lat. 37. 52. N. Long. 3. 50. W. the capital, up to the northern boundary, even including the hills of 雲中 Yûn-chung, Lat. 38. 45. N. Long. 4. W. we apprehend that there are scarcely so many as 2,500 le; and supposing we allow that space, yet it is all a sandy desert, without any traces of vegetation; while the east and south, from which the greatest revenue comes, are put down as restricted and wild tenures. So that this account does not appear to tally with the appearance of the country. But we rather think that the fertility or unproductiveness of certain soils, has differed in ancient and modern times. Thus at the time of Shún, the territory north of Ké-chow was perhaps not so wild and desert, as we find it in subsequent times. So in like manner, the region of Chĕ-këang, and Fŭh-këén, which was formerly a low jungle inhabited by barbarous tribes, is now a rich and populous country; for we cannot judge of the fertility or barrenness of soils, from the observation of one single period. In the time of the Chow dynasty, there were nine tenures round the capital, each consisting of 500 le, which including the royal domain occupied a space of 5000 le each way, and stretched over an area of 10,000 le in diameter. Thus being double that of Yù's tenures. The records of the Hán dynasty also say, that the empire at that time extended 9,000 le from east to west, and 13,000 le from north to south. On this account former literati have imagined that Yù's tenures were rather contracted, while those of Chow and Hán were stretched too far; or that the measures of ancient and modern times differed in length, or that Yù measured in a direct line, while those after him calculated the distance from the roads travelled by men, neither of which opinions can now be decided in the affirmative. (N. B. From an examination of Yù's labours as recorded in the present chapter we find, that the territory subject to the Chinese in his days extended from Lat. 27. to 40. N. and from Long. 15. W. to 2. E. which at 250 le to a degree will only give 3,000 le in one direction, and 4,000 le in the other; of this distance Ké-chow may be considered the centre from east to west, but by no means

fluence of his instruction. 訖 spread out 于 to the 四 four 海 seas. 禹 Yü then 錫 presented 玄 his dark coloured 圭 mace, and 告 announced 厥 the 成 completion of his 功 work.*

from north to south; and Yü's tenures, instead of being too contracted, are in fact too much extended.)

* First the writer speaks of the extension of the five tenures, and next of the diffusion of his fame and instruction; for laws and regulations may have their limit, but the influence of renovating principles is inexhaustible. Black is the colour of water; hence the mace, or badge of office, held by Yü was of a dark colour.

DIAGRAM OF THE FIVE TENURES.



SECTION II.

THE OATH 甘誓 OF KAN.*

There was 大 a great 戰 war 于 in 甘 Kan, (B. C. 2194.) 乃 when (the Emperor) 召 s mmoned 六 his six 卿 generals.†

王 The King 曰 said, 嗟 Oh 六事之人 you men in charge of the six legions! 予 I will 誓告汝 administer to you an oath. 有扈氏 The people of Yew-Hoo 威 have contemptuously 侮 destroyed 五 the five 行 elements.‡ and 怠 negligently 棄 rejected 三 the three 正 regulations, § 天 heaven 用 has employed me 勦 to exterminate 絕 and destroy 其

* Kan is the name of the country, belonging to the 有扈 Yèw-hoo people, in the district of of 鄠 Hoo, (Lat. 34. 8. N. Long. 7. 42. W.) The oath was administered to the troops, to shew the stern severity with which the Emperor punished the rebels, and to combine the efforts, and arouse the energies of the people. Both the earlier and later texts contain this chapter. According to history it appears that when 啟 K'hè ascended the throne, the people of 有扈 Yèw-hoo would not submit, and were therefore destroyed. The ground of their disaffection was, that Yaôu and Shún had delivered the reigns of government into the hands of the most worthy, while K'hè inherited his father's throne.

† These generals were the rulers of the six districts, who in peace had nothing to do beyond attending to the governments of their various provinces, under the control of the minister of instruction: but in war they had each to lead out a legion of their fellow subjects, amounting to 12,500 men, under the charge of the commander-in-chief. In ancient times when rebellions occurred in the various regions, the respective lords of those districts were charged with quelling them; should they fail in so doing, the Emperor went in person to set things to rights. The imperial troops are said to punish the refractory, and not to engage in war as with equals; here however, K'hè having headed the army in person, it is said, that "there was a great war in Kan," which is an intimation that the people of Yèw-hoo were very powerful and audacious, so as to presume to wage war with the Emperor.

‡ The five elements are metal, water, wood, fire, and earth.

§ The three regulations, are the arrangements regarding the commencement of the year; their neglecting these, means that they did not acknowledge the same new year with the government. Thus they offended against heaven, and heaven decreed their extermination.

their 命 lives; 今 now 予 I 惟 do but 恭 respectfully 行 carry out 天之罰 the punishment decreed by heaven.

If 左 on the left 不 you do not 攻 attend 于 to the business 左 of the left, then 汝 you 不 do not 恭 regard 命 the decree; if you 右 on the right 不 do not 攻 attend 于 to the business 右 of the right, then 汝 you 不 do not 恭 regard 命 the decree; and 御 if the charioteer 非 does not follow 其 his 馬 horse's 之正 correct course, 汝 then you 不 do not 恭 regard 命 the decree. *

用 If you obey 命 the decree, 賞 I will reward you 于 in front of the 祖 ancestorial temple, but 不用 if you disobey 命 I will order you 戮 to be slain 于 before the 社 altar of the gods of the land and grain; and 予 I will 則 then 汝孥戮 put to death your wives and children. †

* The left and right here mean the left and right hand side of the chariots. The ancients had three persons in each war chariot; one on the left to attend to archery, one on the right to manage the charge; with the charioteer in the centre, to guide the horses. If these were not severally to attend to their proper business, they would induce defeat; and therefore the sovereign charges them with their several duties, in order to prevent the least negligence.

† When the Emperor went on his rounds of inspection, he took with him the tablet of the ancestorial temple, together with the shrine of the gods of the land and grain, to shew that he did not presume to follow his own inclination in rewards and punishments. He added, that if they disobeyed the decree, he would not only put them to death, but also involve their families in ruin; because war is a serious affair, and if the military regulations are not severe, there would be no means of keeping the host in order, or of urging them on to glory.

SECTION 111.

五子之歌

THE SONG OF THE FIVE CHILDREN.*

太康 T'haé-kang† 尸 was like a corpse 位 on the throne,‡ and 以 by 逸 addictedness 豫 to pleasure § 滅 obliterated 厥 his 德 virtue; 黎 the black-haired 民 people 咸 had every where 貳 a disposition to revolt, 乃 but 盤遊 he gave himself up to sauntering 無 without 度 restriction, and 畋 went a-hunting 于有洛之表 beyond the river Lŏ, 十旬 for a hundred days 弗反 without returning. (B. C. 2169.)

有窮后羿 E, ‖ the prince of Yèw-kêung, 因 seeing that 民 the people 弗 could not 忍 endure (his rule), 距 drove (T'hae-kang) 于 beyond 河 the Yellow river. ¶

厥弟五人 His (T'hae-kang's) five younger brethren 御 attended 其 their 母 mother 以 while she 從 followed (her son), 徯 and waited for him 于

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* These five children were the younger brethren of 太康 T'haé-kang. The text in the modern hand has not this song, though that in the older form of writing has it.

† T'haé-kang was the son of 啓 K'hè.

‡ "Like a corpse," means that he sat on the throne without attending to business, like the person who personifies the dead at funeral sacrifices.

§ Other kings of this dynasty had indulged occasionally in pleasure, but they did it in moderation, and studied the interests of the the people in their amusements; not like T'hae-kang, who revelled in delights and obliterated his virtue; when the people shewed some symptoms of disaffection, he still had no notion of reform, but gave himself up to hunting excursions without restraint. Thus T'ae-kang deprived himself of his crown.

‖ E is the name of a famous archer. Some say, that E was the name of the chief archer under the Emperor 嚳 Kŭh, on which account every good archer since that time was called E.

¶ This man seeing that the people could not endure the misrule of the negligent sovereign, drove T'hae-kang beyond the north of the Yellow river, and afterwards dethroned him.

at 洛之汭 the junction of the river Lŏ. The 五 five 子 young men then 咸 all 怨 set up their lamentation, and 述 quoted 大禹之戒 the Great Yù's warning, 以 in order 作 to form 歌 a song. *

其 The 一 first 曰 said 皇祖 our great ancestor 有 said 訓 in his instructions, 民 that the people 可 ought to be 近 cherished, 不可 and must not be 下 trampled under foot; † 民 the people 惟 are 邦本 the foundation of a country; 本 when the foundation 固 is firm 邦 the country is 寧 is tranquil. ‡

予 I 視 consider that 天下 throughout the empire, 愚 every stupid 夫 clown 愚 and simple 婦 dame 一能 can severally 勝 surpass 予 me; § (now if I) 一 a single 人 individual 三 frequently 失 err, 怨豈在明 then what need is there to wait for open complaints, 不見是圖 is it not better to calculate beforehand on secret dissatisfaction? ‖ 予 When I 臨 come before 兆 the millions 民 of the people, I feel

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* The five young men, observing their ancestorial temple and native altars in danger, without the possibility of rescue; and mother and son, elder and younger brethren separated, without any chance of restoration, could not restrain their sorrow and regret, vexation and spite; thus they expressed their feelings in an ode, and on searching for the causes of their country's ruin, could not but ascribe it to their neglect of ancestorial instruction.

† This is a part of the instructions of Yù. Princes and people, with respect to rank, differ in degree, as the clouds are elevated above the soil; but speaking with reference to feeling, then they are mutually necessary to each other's tranquillity; as the members of the body depend on one another for the maintenance of life. Therefore when much stress is laid on rank, the parties become more and more separated; when feeling is consulted, they are more closely united. Consulting feeling the people are cherished, building on rank they are trampled under foot.

‡ Moreover the people are the foundation of a country; when the foundation is firm, the country will be tranquil; but if the foundation be insecure, then although the country be powerful as Tsin, and rich as Suy, it will nevertheless be destroyed.

§ Here the five children are speaking in their own persons.

‖ When a sovereign loses the hearts of his people, he becomes a private individual, and against such a solitary individual every stupid clown can contend with success.

懍乎 as much anxiety, 若 as if one 朽 with rotten 索 reins 之馭 were guiding 六 six 馬 horses.* 爲 Thus for one who is 人 the people's 上者 superior, 奈何 how can he 不 dispense with 敬 respectful caution?†

其 The 二 second 曰 said, 訓 The instructions (of our ancestor) 有之 state, 內 that when at home (a prince) 作 indulges in 色荒 the dissipation of lust, 外 and abroad 作 is addicted to 禽荒 the pleasures of hunting; 甘 when he has a fondness 酒 for wine, and 嗜 an excessive attachment 音 to music, together with 峻 lofty 宇 domes 彫 and sculptured 牆 walls, 有 even if he have 一 but one 于 of 此 all these, 未 there will be no 或 chance 不 of his avoiding 亡 ruin.

其 The 三 third 曰 said, 惟 Formerly 彼陶唐 Tang, the prince of Taou 有 held possesion of 此 this 冀 Ké 方 province; 今 but now (the ruler of it) 失 has lost 厥 the 道 right way, 亂 and thrown into disorder 其 the 紀 canons and 綱 rules, 乃 by which 底 he has brought himself 滅 to ruin 亡 and desolation.‡

其 The 四 fourth 曰 said, 明 How clearly 明 intelligent 我 was our 祖 ancestor,§ 萬邦之君

* Rotten reins easily break, and six horses are soon frightened; therefore rotten reins are not adapted for curbing such a team; by which is represented the extreme danger and fearfulness of high stations; is it possible therefore that a ruler can dispense with caution?

† When the people's minds are dissatisfied, it is not necessary to wait for the display of that bad feeling before we become aware of it; but we ought to calculate upon it ere the matter has assumed a shape and form.

‡ Yaou was originally the earl of Tang, and had his capital at Taou, hence he was called Tang, the chief of Taou. Yaou handed over the government to Shún, and Shún delivered it to Yù, all of whom held their capital as Ké-chow (太原 T'aé-yuên, in Shen-se.) Yaou, Shún and Yù mutually yielded and possessed the empire, according to the one settled principle of right reason; now T'haé-kang had lost that principle, and thrown the regulations of the state into disorder, by which means he involved himself in ruin.

§ The ancestor here referred to is Yù.

the sovereign of ten thousand states! 有 he possessed 典 rules 有 and 則 regulations, 貽 which he handed down 厥 to his 子孫 posterity; 閎 he rendered uniform 石 the weights,* 和 and harmonized 鈞 the measures, of which at 王 the royal 府 palace 則 a standard specimen 有 was kept. (This man† however) 荒 has carelessly 墜 dropped 厥 the 緒 clue of government, by which means 覆 he has overturned the 宗 ancestorial temple 絕 and cut off the 祀 sacrifices.

其 The 五 fifth 曰 said, 嗚 呼 Alas! 曷 whither 歸 shall I retire? 予 While I 懷之 think on 悲 my sorrows, 萬 all the 姓 people 仇 are enemies 予 to me, 予 將 嘯 and on whom shall I 依 depend! 鬱陶乎 How distressed 予 is my 心 mind! 顏 厚 I blush 有 忸怩 and am ashamed, 弗 慎 through disregard 厥 of his 德 virtue, 雖 and though 悔 I repent, 何 of what 追 avail is it? ‡

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* The various weights here referred to are, the 石 Shih, or stone, of 120 catties, (160 lbs. avoirdupois) and the 鈞 Kin, or quarter, of 30 catties, (40 lbs. avoirdupois); these were the most important of the five kinds of weights.

† This man refers to T'haé-kang.

‡ The individual here speaking alludes to T'aé-kang, and yet uses the first personal pronoun, out of delicacy and kindness, not being willing to reprove his elder brother directly.

SECTION IV.

THE CHASTISEMENT 胤征 INFLICTED BY YIN.*

惟 When 仲康 Chung-k'ang 肇 first ascended the 位 throne, (B. C. 2,158) (and ruled over all within) 四 the four 海 seas, 胤 侯 the earl of Yin 命 was directed 掌 to take command 六師 of the army. † (At that time) 羲 He and 和 Ho 廢 had neglected 厥 their 職 duties, 酒荒 and addicted themselves to wine 于 in 厥 their own 邑 cities, when 胤后 the earl of Yin 承 received 王 the royal 命 commands 徂 and went 征 to chastise them. ‡

The earl 告 then announced 于 to 衆 the multitude, 曰 saying, 嗟 Oh! all you 予 my 有 衆 hosts, 聖 the sage 有 has handed down 謨 his counsels 訓 and instructions, 明 which are clearly 徵 verified, and 定 fully adapted 保 for tranquillizing (the people); 先 the

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* Yin is the name of a state. 仲 康 Chung-k'hang lived at a time when the Hëá dynasty began to decline (B. C. 2,158); 羿 E had already seized the government of the country, so that the tranquillity or danger of the state was entirely in his grasp, yet Chung-k'hang was able to give direction to the earl of Yin, to take command of the army: and the earl of Yin knew how to receive the decree of Chung-k'hang, in order to punish offenders. Thus, though he could not punish E for his irregularity, and point out the crime of 羲 He and 和 Ho in forming wicked cabals, yet at the critical moment, when the fates of the country were in jeopardy, he could raise an army and chastise offenders, shewing that rites and ceremonies, punishments and corrections, proceeded directly from the emperor. The edition in the modern hand has not this section, but that in the ancient form of writing has it.

† Chung-k'ang was the younger brother of T'ae-k'ang: when he first ascended the throne he directed the earl of Yin to take command of the army, and the next year he ordered him to chastise He and Ho; the historian, in speaking of this affair, admires the firmness of Chung-k'hang in getting the military force under his control, and issuing orders for the correction of the negligent chiefs.

‡ He and Ho's offence, although ascribed to wine, consisted mainly in caballing with E, and joining him in his wickedness; therefore the earl of Yin received the royal commands to go and clip his wings, so that during the whole of that reign, E could not do as he pleased.

former 王 kings 克 were extremely 謹 observant of 天 celestial 戒 warnings. 臣 their servants 人 and people 克 were also able 有 to maintain 常 a constant 憲 regard to the laws; while 百 the various 官 officers 修 lent 輔 their aid, 厥 and the 后 prince 惟 attained 明 to clear 明 illumination. *

每 Every 歲 year. 孟 in the first month 春 of spring, 遒人 a herald 以 with a 木 wooden 鐸 bell 徇 perambulated 于 about the 路 roads, (inviting) 官 the officers and 師 public instructors 相規 to correct each other's errors, and calling on 工 the working classes, 執 while attending to 藝事 the business of mechanics, 以 to 諫 reprove (all extravagancies;) 其 adding that 或 if any were 不 wanting in 恭 respect (in not communicating their views) 邦 the state 有 had 常 a settled 刑 punishment for them. †

惟時 At that time 羲 He and 和 Ho 顛覆 perverted 厥 their own 德 principles, 沈亂 and disorderly gave themselves 于 up to 酒 wine; 畔官 neglecting the duties of their office 離次 and quitting their posts, 俶 whilst they began 擾 to confuse 天

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* The celestial warnings refer to eclipses of the sun; to be observant of these means, to be tremblingly anxious in attending to the calculations, that strange calamities might be foreseen and avoided. When the sovereign was carefully observant of celestial signs, and his subjects constantly obeyed the laws, while the officers attended to their various duties in assisting the prince, then the prince would neither fail in private virtues, nor public conduct, and thus become truly intelligent. It appears that eclipses were considered signs of the weakness of the sovereign and the violence of his subjects, and gave warning of the usurpations of E; He and Ho, who were the astronomical officers, caballed with E, and would not give information of the sign, which rendered their conduct unpardonable.

† To reprove a prince in difficult circumstances, is called respect; thus if the officers, teachers, and workmen failed to correct and admonish their sovereign, it would be accounted disrespect; for which crime there was a settled punishment; how much more for neglecting the duties of an office, deserting a post, and confounding the celestial regulations.

the celestial 紀 regulations* and 遐棄 disregard 厥 their especial 司 business. 乃 Thus 季 in the third month 秋 of autumn, 月朔 on the first day of the month, there was a 辰 conjunction of the sun and moon, 弗 without being 集 fully combined, 于 in 房 the constellation of Fang (the head of Scorpio,) † 瞽 when the blind musicians 奏 proceeded to beat 鼓 the drums,‡ while 嗇夫 the inferior ministers 馳 galloped off, and 庶人 the people in office 走 ran to help. 羲 He and 和 Hô,§ however, 尸 seemed dead to the duties of 厥 their 官 office, 罔 not 聞 having heard 知 nor known of it, 昏 and being stupidly 迷 deceived 于 as to the 天 celestial 象 appearances, 以 they thus 干 involved themselves in a crime which 先 the ancient 王 kings 之誅 punished with death. 政 辰 The regulations of government 曰 say, (that when the astronomers) 先時者 were before their time. 殺 they were to be killed 無 without 赦 respite, 不及時者 and that when they were behind the time, 殺 they were also to be put to death 無 without 赦 mercy.

* The celestial regulations, refer to the astronomical calculations of the sun, moon, and stars; for from the time of Yaou and Shún, ever since He and Hô had been ordered to conduct the calculations and represent the course of the heavenly bodies, their descendants had for successive ages attended to these duties, without throwing anything into confusion; but at the period referred to, some mistakes had begun to creep in.

† According to the record of Tâng, an eclipse occurred in the 5th year of 仲康 Chung-k'hang, (B. C. 2153.) (Chinese history records this to have happened in the 2nd year of Chung-k'ang, (B. C. 2156.) Pere Gaubil says, that an eclipse really occurred in the constellation referred to, B. C. 2155.)

‡ The ancients, on the occasion of an eclipse, used to beat the drums, and make use of presents, in order to rescue the celestial luminaries.

§ They are said to have galloped and run off, to indicate what a calamity an eclipse was considered: the Emperor was terrified above, and the ministers and people ran backwards and forwards below; thus anxious were they to rescue the sun, while He and Hô, the astronomical officers, sat like corpses at their posts, as if they had never heard nor known anything about it. Now such a remarkable

今 Now 予 I 以 with 爾 all you 有衆 hosts, 奉 have received commands 將 to execute the 天 celestial 罰 punishments; 爾衆士 therefore all you warriors 同 uniting 力 your strength in aid of 王 the royal 室 house, 尙 should still further 弼 co-operate with 予 me 欽 in respectfully 承 carrying on 天子 the Emperor's 威 dread 命 commands. 火 When fire 炎 blazes 崐 崗 on the top of the Kwăn hill, 玉 gems and 石 pebbles 俱 are alike 焚 consumed. But should 天 a celestial 吏 agent 逸 thus exceed 德 due bounds, he would be 烈 more fierce 于 than 猛 the raging 火 fire.* I therefore 殲 kill 厥 the 渠魁 chief rebel alone; his 脅 associates 從 and followers 罔 I do not 治 meddle with; only those 舊 who have been long 染 inured 汙 to filthy 俗 habits, 咸與 should all 惟新 be renovated.

嗚呼 Oh yes! 威 when discipline 克 exceeds 厥 one's 愛 kindness, affairs will 允 assuredly 濟 succeed; but when 愛 indulgence 克 gets the better of 厥 one's 威 firmness, there will 允 certainly 罔 be no 功 meritorious issue. 其爾 Do you then 衆士 soldiers 懋 exert yourselves, 戒 哉 and take warning. †

eclipse as this having occurred, while these men were ignorant of it, they involved themselves in the crime of being behind the proper season.

* This means, that should an agent of Heaven be thus indiscriminate in the execution of vengeance, making no difference between the good and the bad, but killing all alike, the injury inflicted would be greater than that of a violent conflagration, which burns up precious gems and common pebbles together.

† In the army discipline is of the highest importance, and in military laws there should be no lack of severity; if severity prevail, the business will certainly be accomplished, but if kindness rule the day, then the work will fail.

THE HISTORICAL CLASSIC.

BOOK III.

THE BOOK 商書 OF SHANG,*

OR THE RECORDS OF THE SHANG DYNASTY.

SECTION 1.

THE OATH 湯誓 OF T'ANG.†

(B. C. 1795) 王 The king 曰 said, 格 Come hither, 爾 you 衆 hosts of 庶 people, and 悉 all 聽 listen to 朕 my 言 words; 非 it is not 台 that I, 小子 the worthless one, 敢 would dare 行 to set about 稱亂 this disorderly proceeding;‡ but 有夏 the sovereign of Hëá 多 has frequently 罪 offended, and 天 heaven 命 has commanded me 殛 to exterminate 之 him.

今 Now 爾 you 有衆 hosts of people, 汝 you 曰 are saying, 我 our 后 prince 不 has no 恤 pity on 我 us 衆 all; 舍 he sacrifices 我 our 穡 agricultural 事 business, 而 and 割 goes to cut off 正 and correct 夏 the sovereign of Hëá.§ Now 予 I 惟 have been 聞 hearing 衆 all 汝 your 言 murmurings; but 夏氏

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* 契 Këë first founded the state of 商 Shang, and 湯 T'ang took it for the designation of his dynasty. This book contains 17 sections.

† T'ang's name was 履 Lè, and his surname 子 Tszè. When 契 Këë, the last king of the 夏 Hëá dynasty was oppressive and tyrannical, T'ang undertook to correct him; the people of 亳 Pŏ, his capital city, were averse to the service, wherefore T'ang announced to them his motive for commencing offensive operations. The editions in the ancient and modern hands both contain this chapter.

‡ Speaking according to human affairs generally, for a minister to attack his prince, is a disorderly proceeding; but when Heaven issues its decree to exterminate a tyrant, then one who takes up the cause is a celestial agent and no rebel.

§ The people of 亳 Pŏ were contented with the virtuous government of 湯 T'ang, and 桀 Këë's oppressions did not affect them; therefore they knew nothing of 夏 Hëá's offences, and

the ruler of Hëá 有 has 罪 transgressed, and 予 I 畏 dread 上帝 the Supreme Ruler, so that 不敢 I dare not 不 refuse 正 to correct him.

今 Now 汝 you 其 are 曰 saying, 夏罪其如臺 What are the offences of Hëá to us? 夏王 Why the king of Hëá 率遏 has entirely exhausted 衆力 the strength of his people, and 率 has been exceedingly severe 割 in inflicting punishments 夏邑 on the citizens of Hëá; so that 有衆 the multitude 率 have become 怠 indolent and 弗協 disunited,* 曰 saying, 時 This 日 sun, 曷 when wilt thou 喪 expire! 予及汝皆亡 we would fain perish together with you!† 夏 Hëá's 德 conduct 若茲 being such, 今朕 I now feel 必 compelled 往 to go against him.

爾 If you 尙 still 輔 join in helping 予 me, 一 a single 人 individual, 致 to carry out 天 heaven's 之罰 inflictions, 予其 I will 大 greatly 賚 reward 汝 you; of this 爾 you 無 need not 不信 doubt, 朕 as I 不 shall not 食 break 言 my word. But 爾 if you 不 refuse to 從 comply with the 誓言 words of the oath, 予 I 則 will 孥戮汝 put you to death with your children; 罔有 assuredly no 攸赦 pity shall be shown.

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were averse to the trouble of correcting him; while on the contrary they conceived that T'ang had no compassion for them, in interrupting their husbandry, and urging them to attack Hëá.

* Here T'ang quotes the words of the people of Shang, and replies to them, saying, "Hëá has laid such heavy burdens on the people, even to their exhaustion; and has punished them so severely even to tyranny, that his subjects, being disgusted at his conduct, have became indolent in their work and divided among themselves."

† Këĕ had been in the habit of saying, I hold the empire as securely as heaven possesses the sun, should the sun expire, then may I also be destroyed. The people being much annoyed at their ruler, pointed to the sun and said, when will thou, Oh sun, expire! would that it might once be; we would fain perish with thee.

SECTION 11.

仲虺之誥

THE ANNUNCIATION OF CHUNG-HWUY. *

成 The accomplished 湯 T'ang † 放 banished 桀 Kĕĕ 于 to 南 the southern 巢 Tsaou, ‡ 惟 but 有 having 慙德 a feeling of shame, 曰 he said, 予 I 恐 fear lest 來 future 世 generations 以 should take 台 me 爲 to be 口 實 a subject for animadversion. § 仲虺 Chung-hwuy 乃 then 作 drew up 誥 the following announcement, ‖ 曰 and said, 嗚呼 Alas! 惟 it is 天 heaven 生 that has formed 民 mankind 有 with 欲 various passions, and 無 if there be no one 主 to preside over them, 乃 they soon 亂 get into confusion; 惟 but 天 heaven 生 has also produced 聰明 the intelligent, 時乂 to regulate them. ¶ Now 有夏 the ruler of Hëá 昏 having confounded 德 virtue, 民 the people 墜 have been involved in 塗炭 misery; 天 but Heaven 乃 has 錫 conferred 王 on your Majesty 勇 courage 智 and wisdom, 表正 to set up a

* Chung-hwuy was a descendant of 奚仲 He-chúng, and prime minister to 湯 T'hang.

† His military work having been completed, he was called the accomplished T'hang.

‡ The southern Tsaou was in the district of 盧江 Leu-këang, Lat. 31. 16. N. Long. 0. 49. E. Kĕĕ ran away to that place, and therefore T'hang banished him thither.

§ Although T'ang's punishing Kĕĕ was in obedience to heaven, and in compliance with the wishes of men, yet having succeeded to Yaou, Shún, and Yù, who gave up the empire to each other, he felt a little uncomfortable in his mind, and was ashamed that his virtue was so unlike that of the ancients, besides which he was afraid lest subsequent ages should make a handle of the affair and cast reflections upon him.

‖ Chung-hwuy being apprehensive lest T'ang should be overcome with shame, prepared this announcement to clear up his doubts.

¶ With a sigh he exclaimed, Ah men are born with eyes, ears, nose, and mouth, and have the passions of love and hatred; which if uncontrolled strive together, and get into confusion. But heaven has also produced intelligent men, to regulate and restrain their disorders.

correct index for 萬 the myriad 邦 states, and 纘 to carry on 禹 Yù's 舊 ancient 服 regulations. * 茲 This is because you 率 have followed 厥 his 典 constant laws, and 奉 reverently 若 complied with 天命 the decree of Heaven.

夏王 The king of Hëá 有 has 罪 transgressed 矯誣 by inventing a false (decree of) 上 high 天 heaven, † 以 in order 布 to diffuse 命 his commands 于 among 下 the people, 帝 this the Supreme 用 has considered 不藏 improper, 式 and commissioned 商 Shang 受 to receive 命 the decree, 用 making use of him 爽 to enlighten 厥 the 師 hosts of people. ‡

(The sovereign of Hëá) 簡 contemned 賢 the wise, and 附 attached himself 勢 to the mighty, 實 which substantially 繁 increased 有徒 his followers. When 肇 first 我 our 邦 state (of Shang) was established, 于 under 有夏 the ruler of Hëá, we were considered 若苗之有莠 as tares amongst wheat, and 若粟之有秕 chaff in the midst of grain, so that 小 both small 大 and great among us 戰戰 were alarmed, and 罔不 without exception 懼 we were afraid 于 lest we should be involved 非 in some wrong 辜 accusation; 矧 how much more 予之 has our (prince's) 德 virtue and 言 his words, 足 so worthy of 聽聞 being

* Though Këë had succeeded to supreme power, he yet allowed himself in stupid and disorderly practices, involving the people in calamity, and thus lost that by which he might control them. But the people cannot be without a head; therefore heaven has conferred on T'hang bravery and wisdom, that is, courage to undertake and skill to contrive, without which he could not have settled the empire.

† The word "Heaven" is employed with reference to the visible heavens, and the word "Supreme" with express allusion to the ruler of those heavens.

‡ Këë knew that the people's minds were alienated from him, and therefore pretended to act under the authority of heaven, in order that he might beguile the multitude. This heaven disapproved of, and directed Shang to take the reins of government in his hand, in order to enlighten the people.

listened to, (become the subject of envy and hatred.) *

惟 Only let your 王 Majesty 不 not 邇 become too familiar with 聲 music and 色 women, 不 nor 殖 hoard up 貨 wealth and 利 gain; 德 where virtues 懋 are abundant, 懋 be lavish in bestowing 官 offices, 功 and where merit 懋 is plentiful, 懋 be profuse in your 賞 rewards. 用 In employing 人 people, (be as generous) 惟 as if you were dealing with 己 yourself; and in 改 reforming 過 your own misdeeds, 不 吝 do it with an unsparing hand. 克 If you can 寬 be thus liberal 克 and 仁 benevolent, 彰 you will be fully 信 confided in 兆 by the millions of 民 the people. †

乃 When 葛伯 the baron of Kó 仇 treated as enemies 餉 those who brought him presents, T'ang 初 commenced 征 his warlike operations 自 at 葛 Kŏ. ‡ When 東 on the east 征 he subjugated his foes, 西 the western 夷 barbarians 怨 complained, and when 南 on the south 征 he attacked his enemies, 北 the

* This means that when we were formerly under the Hëa dynasnasty, we were detested by Kĕĕ, who wished to cut us off as the tares are rooted out from among the wheat, and chaff separated from the grain; he longed to hoe and sift us, and would hardly allow us to exist. The people of Shang were therefore universally alarmed, lest they should be involved in some false charge; how much more would T'ang's virtuous words, which were so worthy of universal regard, be envied and abhorred by Kĕĕ.

† Chung-hwuy does not seem to think it sufficient to avoid lust and avarice, but considers it necessary for a prince founding a dynasty to be invested with the purity of celestial virtue, and to be entirely exempt from the least atom of selfishness. When a monarch bestows appointments as if they were conferred on himself, then every good quality in another will be readily acknowledged; and when he reforms his vices unsparingly, then the faults of others will be universally corrected. But who other than a sage could refraim from envying the abilities of others, or be particular in not sparing his own vices.

‡ The baron of Kŏ had refused to offer sacrifice; T'ang sent persons to enquire the reason, when he said, It is because we have nothing wherewith to provide offerings. He then ordered the people of his city Pŏ to plough for them, and the old and young to carry them presents. But the ruler of Kŏ killed his young people; upon which T'ang went to attack him: and thus the campaign commenced at Kŏ.

northern 狄 foreigners 怨 murmured, 曰 saying, 奚 Why 獨 does he only 後 neglect 予 us? 攸 徂 之 民 The people wherever he went, 室 家 family by family, 相 慶 congratulated each other, 曰 saying, 徯 We wait for 予 our 后 prince; when 后 our prince 來 comes 其 he will 蘇 revive us. Thus 民 之 the people's 戴 honouring of 商 Shang 厥 惟 舊 哉 had already existed of a long time. *

佑 If you assist 賢 the talented (among your nobles) 輔 and help 德 the virtuous, 顯 promoting 忠 the faithful, 遂 and advancing 良 the good; whilst 兼 you connect together 弱 the weaker princes 攻 and oppose 昧 the stupid ones, 取 depriving 亂 the disorderly (of their territory,) 侮 and punishing 亡 the fugitives; —if you thus 推 follow up 亡 the vagabonds, 固 and strengthen 存 those who remain faithful, then 邦 your empire 乃 will 其 昌 be prosperous. †

德 If your virtues 日 be daily 新 renewed, 萬 the myriad 邦 states 惟 will 懷 cherish kind thoughts towards you; but if 志 your mind 自 is self 滿 satisfied, the 九 nine degrees of 族 relatives 乃 will 離 desert you. ‡ 王 Let your Majesty 懋 exert yourself 昭 to display 大 magnanimous 德 virtue, 建 and establish 中 the doctrine of the due medium 于 among

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* Before the army of T'ang arrived, the people every where complained saying, why does he postpone our deliverance; and wherever he went, the women and children congratulated each other saying, we have been waiting for our prince a long time, when our prince comes he will revive us. This fact, that the people of other states considered T'ang as their own prince, and waited for his coming, shews that the inhabitants of the whole empire had long wished to be subject to his sway.

† Chung-hwuy having attempted above to remove T'ang's scruples, now begins to exhort and encourage him. By helping and promoting the capable and virtuous, he would show his approbation of the good; while by opposing and punishing the corrupt and abandoned, he would show his detestation of the bad: by which means the country would be brought into a flourishing condition.

民 the people; 以 by 義 rectitude 制 arranging 事 your affairs, 以 and by 禮 propriety 制 correcting 心 your mind, and then 垂 you will bequeath 裕 abundance 後 to future 昆 generations.* 予 I 聞 have heard it 曰 said, 能 He who can 自 for himself 得 obtain 師者 an adviser 王 will reign, while 謂 he who imagines 人 others 莫 not to be 己若者 equal to himself 亡 will perish; 好 he who is fond of 問 making enquiries 則 will have 裕 abundance, while 自用 the man who trusts to himself 則 will 小 dwindle away to insignificance. †

嗚呼 Alas! if you wish 慎 to be careful about 厥 the 終 results, 惟 you have only to attend to 其 the 始 commencement.‡ If you 殖 promote 有 those who 禮 regard propriety, and 覆 overturn 昏 those

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* If your virtues be daily renovated, then the surrounding states although extensive will universally cherish a regard for you, but if you be inflated with self-satisfactioe, then your very relatives although near will desert you.

†The due medium is that which all men possess alike, but unless the sovereign establish the principle, the people will not be able of themselves to hit the centre; while propriety and rectitude are the means of settling it; righteousness regulates affairs, and propriety corrects the heart, thus internal and external virtues being combined the due medium is established.

‡ But in order to accomplish this learning is necessary, and therefore Chung-hwuy quotes a saying of the ancients to the effect, that when a man looks out for an adviser, it shows that he is sensible of his own deficiencies, and of the excellencies of others; thus he yields up his mind to their direction without contradiction. Now from the Emperor down to the plebeian, there never was a man who discarded good counsel and prospered; although he might be born a sage, he must still have a teacher. Later generations falling short of the ancients have not only lost sight of the right doctrine, but have been deficient in their regard to instructors.

§ Having exhorted him in the former section, Chung-hwuy here sighs and says, The way to guard against evil results, is to consider affairs at the heginning; he who in the commencement is careless, will never become careful in the sequel. In this whole chapter the great object of Chung-hwuy's announcement seems to have been threefold: first he speaks of Heaven's appointing rulers, and as Kĕĕ had opposed the will of the Supreme, he treats of Divine Provi-

who are dark and 暴 tyrannical, 敬 respectfully 崇 honouring 天 the celestial 道 way; then you will 永 perpetually 保 maintain 天命 the decree of Heaven (in favour of your own family.)

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dence deciding in favour of T'ang, who could not refuse the appointment; then he alludes to T'ang's virtues as sufficient to gain the confidence of the people, who had long been in favour of his rule; lastly he refers to the difficulty of fulfilling the duties of a prince, and the variableness of human opinions, with the general course of Providence in rewarding the good and punishing the bad; in order to show that he who had now received the dominion from Hëá, had not been actuated by selfish motives, but by an inexhaustible compassion for the people,; thus comforting T'ang and removing his scruples: in all which the fidelity and affection of Chung-hwuy are very conspicuous.

SECTION III.

湯誥

THE ANNOUNCEMENT OF T'ANG. *

王 The king 歸 returned 自 from 克 conquering 夏 Hëá, (B. C. 1,765) 至 and arrived 于 at 亳 Pŏ, where he made this 誥 general 告 announcement 萬 to all 方 the states. 王 The king 曰 said; 嗟 Oh 爾 you people 萬 of the various 方 states! 有衆 in your collective capacity, 明 carefully 聽 listen to 予 me, 一 a single 人 individual, 誥 in my announcement. 惟 It is 皇 the Great 上帝 Supreme 降 who has conferred 衷 the due medium 于 on 下 these inferior 民 people, 若有 leading them to comply with 恒 the invariable dictates 性 of a virtuous nature, but 克 in order to enable them 綏 peacefully to follow 厥 the 猷 right way 惟后 rulers are requisite. †

But 夏王 the king of Hëá 滅 has obliterated 德 all traces of virtue, 作 and commenced 威 the reign of terror, 以 in order 敷 to spread 虐 tyranny 于 among 爾 you, 萬方百姓 the people of the myriad

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* T'ang having punished the ruler of 夏 Hëá, returned to 亳 Pŏ, his own city, where the princes of the empire came to pay their court to him, and give an account of the dominions under their sway; T'ang therefore made this announcement, to show how he intended to carry on the new dynasty.

† When Heaven sends down its decree, and furnishes men with the principles of benevolence, rectitude, propriety, wisdom, and truth, without the least deflectiveness or partiality, this is what is called the *due medium*. When men receive this decree, and obtain the principles of these five virtues born with them in their hearts, this is what is called, a *virtuous nature*. Being actuated by the spontaneous influence of these principles, to put in practice these five virtues, this is what is called the *right way*. With reference to the due medium as sent down from Heaven, there is no deflectiveness in it; when men follow the spontaneous influence of this, they certainly possess a constantly virtuous nature. But with regard to natural temperament, then doubtless some are more clear, and others more muddy, some pure and others mixed; hence the necessity of human rulers, in order to make men peacefully follow the right way.

states; whilst 爾 you, 萬方百姓 the people of all states, 罹 experiencing 其 his 凶 wicked 害 inflictions, 弗忍 and unable to bear 茶 their bitterness 毒 and poison, 並 have unitedly 告 announced 無辜 your innocence 于 before 上 the superior 下 and inferior 神 spirits and 祇 demons.* 天道 And Providence, 福 which blesses 善 the good 禍 and punishes 淫 the bad, 降 has brought down 災 calamities 于 on 夏 Hëá, 以 in order 彰 to set forth 厥 his 罪 evil conduct.

肆 Therefore 台 I, 小子 the insignificant one, 將 have received 天 Heaven's 命 decree, and 明 displayed 威 intimidating power, 不 not 敢 daring 赦 to forgive his crimes. 敢 I have presumed also 用 to use in sacrifice 玄 a sombre-coloured 牡 victim,† 敢 and ventured 昭告 to proclaim it 于 to 上 high 天 heaven, and 神 to the divine 后 power,‡ 請 recounting 罪 the misdemeanours of 有夏 Hëá. 肆 Thereupon 求 I requested 元 the chief of 聖 the sages § 與之 to aid me with 戮力 his energies, 以 so that we might 與 in conjunction with 爾 you 有衆 people 請 seek for a renewal of 命 the celestial decree (in our favour.)

And now 上 high 天 heaven 孚 has really 佑 protected 下 the inferior 民 people, while 罪人 the great offender 黜 has fled 伏 and submitted? 天命 The decisions of heaven 弗 are not 僭 erroneous. Since that time 貢 energetically 若 as 草 plants 木

* This means that when 桀 Këě, of the Hëá dynasty, had lost every feeling of kindness, and given himself up to slaughter and cruelty, the people of the empire felt his oppressions to be as bitter as wormwood, and as poisonous as the scorpion's sting, so that they could no longer endure it; but represented their wrongs to the gods of heaven and earth, with the hope of deliverance.

† The sombre victim was offered, because the Hëá dynasty preferred a black colour, and the rites had not yet been changed.

‡ The chief of sages, refers to 伊尹 E-yun.

§ The divine power means earth.

and trees, 兆 have the myriads of the 民 people 允 truly 殖 sprung up and flourished.*

Heaven has thus 俾 commissioned 予 me, 一 a single 人 individual, 輯 to harmonize 寧 and pacify 爾 all you 邦 states 家 and families. 茲 Now 朕 I 未 do not 知 know but what 獲戾 I have offended 于 against 上 the powers above 下 and below. Thus 慄慄 I tremble 危懼 and am apprehensive 若 as if 將 about 隕 to fall 于 into 深 some deep 淵 abyss.†

凡 Whenever 我 I 造 establish 邦 the state, 無 I shall not 從 follow 匪 improper 彝 regulations, 無 nor 即 approximate 慆 to disrespect 淫 or licentiousness. 各 Do you all 守 maintain 爾 your 典 invariable laws, 以 in order 承 to receive 天 Heaven's 休 excellent decree.‡

爾 If you 有 be 善 good, 朕 I 弗 will not 敢 presume 蔽 to hide it, 罪 and should guilt 當 rest on 朕 my 躬 own person, 弗 I will not 敢 dare 自赦 to excuse myself. 惟 I shall only 簡在 submit to the inspection 上帝 of the Supreme 之心 mind. 其爾 Should any of you 萬方 myriads of states 有 罪 transgress, 在 let the blame rest on 予 me, 一 a single 人 individual; 予 but should I, 一 a single 人 individual, 有罪 offend, 無 let it not 以 involve 爾 you 萬方 the multitude of states.§

嗚呼 Oh yes! 尚 if you 克 can 時忱 truly believe this, 乃 then 亦 we also 有 shall have 終 a happy conclusion.

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* High Heaven having truly protected the people, Kĕĕ absconded and submitted.

† The higher the responsibility, the greater the anxiety.

‡ The fate of the Hëá dynasty being now determined, the fortunes of T'hang were new, hence he talks about establishing the state.

§ Since Heaven has entrusted me with the empire, should the people transgress, it will be the prince's fault; but should the ruler offend, the people can have nothing to do with it.

SECTION IV.

THE INSTRUCTIONS 伊訓 OF E.*

惟元祀 On the first year of Thaé-kēă's reign (B. C. 1,753), 十有二 in the twelfth 月 month,† 乙丑 and the second day, 伊尹 E-yun 祠 sacrificed 于 to 先 the former 王 king.‡ 奉 and presented 嗣王 the successor to the throne, 祗 respectfully 見 to wait upon 厥 his 祖 imperial ancestor. 侯甸羣后 The princes of the two nearer tenures 咸 were all 在 present; 百官 while the various officers 總 gave a general account 已 of their affairs, 以 in order 聽 to wait for orders 冢宰 from the prime minister. 伊尹 E-yun 乃 then 明 clearly 言 unfolded 烈 the meritorious 祖之 ancestor's 成 accomplished 德 virtues, 以 in order 訓 to give instruction 于 to 王 the new king; §

曰 Saying, 嗚呼 Oh yes! 古 in former times 有

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* 太甲 Thaé-kēă having succeeded to the throne 伊尹 E-yun composed this chapter for his edification. The edition in the more modern hand has not this section, while that in the ancient form of writing has it.

† The Shang dynasty had established the 12th month for the beginning of the year; for although the three dynasties differed in the month for commencing the year, yet they all dated their reckoning from the first month; for the giving of audiences, the summoning of assemblies, the distributing of the calendar and the fixing of times and seasons, were all done on the first month of the year: and thus the first month was the commencement of reckoning.

‡ The "former king," refers to T'hang.

§ Among the ancients, when the king dwelt in the house of mourning, the prime minister took charge of the sacrificing, and announced the succession in the ancestorial temple; he also took charge of the government and gave audience to the host of officers. T'haé-kēă was in mourning for 仲壬 Chúng-jin, at which time E-yun sacrificed to the former king, and presented T'haé-kēă as the successor; while he fixed the commencement of the new year. In waiting on the ancestors, he acted on behalf of the king, and announced the circumstance in the ancestorial temple; in receiving the reports of the various officers he represented majesty, and gave audience to the subjects.

夏先后 the first kings of the Hëá dynasty 方懋 possessed abundant 厥德 virtue; at that time 罔有 there were no 天 celestial 災 calamities; the spirits 山 of the hills 川 and rivers, with 鬼 the demons 神 and gods, 亦 also were 莫不 invariably 寧 tranquil, 暨 as also 鳥 the birds 獸 and beasts, 魚 fishes 鼈 and tortoises, 咸 who were all 若 the same; 于其 but the 子孫 successors (of those virtuous kings) 弗 did not 率 imitate their example, wherefore 皇 high 天 Heaven 降 sent down 災 calamities, 假 and borrowed 手 the hand 于 of 我 our prince, 有 who possessed 命 the celestial decree. (Kĕĕ) 造 commenced doing the things 攻 which led to his being attacked 由 at 鳴條 Mîng-teaôu, whilst 朕 our prince 哉 began (his right rule) 自 at 亳 Pŏ. *

惟 But the founder of 我 our 商 Shang 王 dynasty 布 diffused 昭 and displayed 聖 his holy 武 courage, 代 instead of 虐 oppression 以 exerting 寬 liberality, so that 兆 the myriads 民 of the people 允 sincerely 懷 regarded him. 今 Now 王 your majesty's 嗣 handing down 厥 your 德 virtue 罔不 invariably 在 depends on 初 the commencement of your reign; in order to 立 establish 愛 affection, 惟 you must commence with 親 your own relatives; 立 to promote 敬 respect, 惟 you must begin with 長 your own elders; 始 first display these virtues 于 in 家 your fa-

* The ode has said, The mirror for the Yin or Shang dynasty was not far distant; for an exhibition of its fate was displayed by the preceding dynasty of Hëá. That which Shang was called upon to contemplate being the house of Hëá; E-yun commenced his discourse by pointing out the fate of that line of princes. As long as Hëá's first kings were abundant in virtue, Heaven's decree still lingered with them, but their descendants not treading in their footsteps, they were overturned, which might operate as a warning to T'haé-kĕă, if he did not follow the virtues of the accomplished T'hang. Mîng-teaôu was the capital of the Hëá princes, as Pŏ was that of the house of Shang.

mily 邦 and state, 終 and afterwards 于 extend them to all within 四 the four 海 seas.*

嗚呼 Oh yes! 先 the former 王 king 肇 commenced 修 by cultivating the 人紀 regulations for human conduct; 從 he listened to 諫 reproofs 弗 and did not 咈 refuse advice; 先 the old 民 people 時 he also 若 coincided with; 居 dwelling in a 上 superior station 克 he could be 明 intelligent, 爲 and when occupying 下 an inferior post 克 he could be 忠 faithful; 與 in treating with 人 others, 不 he did not 求 seek 備 perfection; 檢 in examining 身 himself, 若 he felt as if 不 he had not 及 attained to virtue; 以王 thus he went on 于 until 有 he gained control over the 萬 myriad of 邦 states. 茲 This 惟 was 艱 哉 difficult indeed! †

敷 He extensively 求 sought after 哲 intelligent 人 men, 俾 that they might 輔 afford aid 于 to 爾 you 後嗣 his successor. 制 He regulated 官 official 刑 punishments, 儆 as a warning 于 to those 有 who were 位 in office, 曰 saying, Should you 敢 dare 有 to have 恒 constant 舞 dancing 于 in 宮 your mansions, 酣 or drinking 歌 and singing 于 in 室 your dwellings, 時 which 謂 might be called 巫 conjuring

* This intimates the importance of being careful at the beginning: and in order to begin well filial piety and fraternal respect are essential. These virtues are naturally possessed alike by all, and need not be inculcated in order to their establishment in the mind. Let respect and affection commence in the domestic circle, and they will be embodied in every thing else; thus we love our own parents, so as to extend it to the parents of others: we respect our own elders, so as to reach to the elders of others; and commencing with our own household, we carry out the principle to a whole state, until it reaches to all under Heaven.

† The regulations for human conduct comprise the duties of the three principal relations, and the five constant virtues, which are the essence of respect. In the former section he had been aiming to get T'haé-këă to establish the virtue of love and respect, here he speaks of the excellencies cultivated by the accomplished T'hang. These virtuous principles had not yet been obliterated; Këě had merely set them aside, and T'hang revived and cultivated them.

風 tricks; * 敢 should you dare 有 to be 殉 addicted 于 to 貨 covetousness 色 and lust, and 恒 be constant 于 in 遊 sauntering 畋 and hunting, 時 which 謂 might be denominated 淫 dissolute 風 habits; 敢 should you presume 有 to indulge in 侮 revilings at 聖 the sage's 言 words, 逆 and oppose 忠 the faithful 直 and sincere, 遠 while you keep at a distance 耆 those who delight in 德 virtue, 比 and cultivate intimacies with 頑 refractory 童 youths, 時 which 謂 might be called 亂 disorderly 風 manners; 惟 should it be that 茲 of these 三 three kinds of 風 manners 十 and ten sorts of 愆 vices, 卿 a magistrate 士 or officer 有 have 一 one 于 in 身 his person, 家 his family 必 will 喪 be ruined; and should 邦君 the ruler of a state 有 have 一 one 于 in 身 his person, 國 his country 必 will be 亡 destroyed. † 臣下 if the inferior ministers 不 do not 匡 help (to keep their prince from these) 其 their 刑 punishment is 墨 branding. 具 This is a statement 訓 for the instruction 于 of 蒙 young people 士 and scholars.

嗚呼 Oh yes! 嗣 let the new 王 sovereign 祇 be careful of 厥 his own 身 conduct, 念哉 and think on these things. 聖 These sacred 謨 counsels 洋洋 are of great extent, 嘉 this excellent 言 advice 孔 is extremely 彰 clear. ‡ 惟 But 上帝 the Supreme Ruler 不 is not 常 invariable § in his decree. 作

* Conjurers are always dancing and singing, hence those who are fond of such amusements resemble them.

† At that time Tae-këĕ wished to live dissolutely and follow corrupt habits, but E-yun spied his incipient desires, and therefore applied him with these exhortations.

‡ Here E-yun sighs and says that Tae-këă ought respectfully to meditate on the warnings just given against the three corrupt habits and the ten vicious practices; for the advice is important and not to be neglected.

§ "Not invariable," means that the decree of Heaven sometimes leaves one family and is conferred on another. Therefore he ought not to neglect little virtues, for the respect of ten thousand states

On those who do 善 good 降之 he will send down 百 a hundred 祥 blessings, while 作 on those who do 不善 evil 降之 he will send down 百 manifold 殃 calamities. 爾 Do you 惟 only 德 in the practice of virtue 罔 not consider 小 the little ones (as beneath your notice,) and 萬 the myriads 邦 of states 惟 will be led to 慶 congratulate you; 爾 and do you 惟 in 不德 perpertrating bad things 罔 not consider 大 the great vices (as those alone which are to be avoided,) lest you should 墜 ruin 厥 your 宗 family.

springs from their accumulation; neither ought he to avoid merely great offences, for the overthrow of dynasties are not exclusively caused by glaring errors. For virtues must accumulate before they can be perfect; and vices though small, are much to be dreaded.

SECTION V.

太甲上

THE FIRST PART OF THE HISTORY OF T'AE-KEA.

惟嗣 The new 王 monarch 不 would not 惠 comply 于 with 阿衡 A-hăng. *

伊尹 E-yun 作 then composed 書 a written declaration, 曰 saying, 先 The former 王 king 顧 attentively 諟 regarded 天之 Heaven's 明 bright 命 decree,† 以 in order to 承 obtain the favour of 上 the upper 下 and nether powers, 神 the celestial 祇 and terrestrial gods, 社稷 the deities who preside over the land and grain, 宗 廟 with the spirits of the ancestorial temple; in all this 罔 不 he was invariably 祇肅 respectful; 天 Heaven 監 noticed 厥 his 德 virtues, 用 and made use of him 集 to sustain 大 the great 命 decree, 撫 and soothe 綏 and tranquillize 萬 the myriad 方 states. 惟 While 尹 I 躬 was personally 克 enabled 左右 to assist 厥 my 辟 prince, and 宅 settle 師 the multitude, 肆 by which means 嗣 the new 王 king ‡ 丕 has fully 承 obtained 基 the foundation 緒 and clue (of universal empire.)

惟 Now 尹 I 躬 myself 先 have from the first 見于 observed 西 the western 邑 city 夏 of Hëá,§ that 自 周 as long as it was sincere, 有 終 it gave

* A-hăng, "the adjuster," is by some thought to be the name of an office under the Shang dynasty; others think that it was the private designation of E-yun. The historian, being about to record the declaration of E-yun, first mentioned this circumstance, in order to introduce it.

† The bright decree, is the declared will of high Heaven, enjoined on mankind to respect a prince; when the reference is to Heaven, then it is called the bright decree, but when the reference is to men, then it is denominated splendid virtue.

‡ The former king alludes to the accomplished T'hang, and "the new king" to T'haé-kĕă.

§ The capital of the Hëá dynasty was to the westward of Pŏ, hence he calls it the western city of Hëá.

promise of endurance; 相 its ministers 亦 also 惟 終 augured a long continuance. 其後 But afterwards 嗣王 the subsequent princes of that house 罔 were not 克 able 有終 to perpetuate their rule, 相 their ministers 亦 also 罔終 were not such as could continue.* 嗣王 Let your present Majesty, therefore, 戒哉 take warning, 祇 and be cautious in fulfilling 爾 your 厥 辟 royal duties; 辟 should your Majesty 不 act in a manner unbecoming 辟 a prince, 忝 you will bring disgrace 厥 on your 祖 ancestor.†

王 The king 惟 looked upon these 庸 as commonplace expressions, 罔 and did not 念聞 regard them.‡

伊尹 E-yun 乃 then 言 spoke, 曰 saying, When 先 the former 王 king, 昧爽 in the sombre twilight of morning 丕 obtained great 顯 illumination of mind, 坐 he sat still 以 to 待 wait for 旦 the dawn (that he might put his views in practice); 旁求 he sought on every side 俊 for intelligent 彥 and accomplished scholars, 啓 to instruct 迪 and lead forward 後人 his descendants. 無 Do not you, therefore, 越 transgress 厥 his 命 decree, 以 and thus ensure 自 your own 覆 overthrow.

愼 Carefully 乃 cultivate 儉德 the virtue of economy, 惟懷 and think only 永 of distant 圖 plans. §

若 When time 虞 the forester 機張 draws the thimble

* The preceding monarchs of that dynasty by their fidelity carried out their rule to a happy close, and their servants were also able to conduct things to a good issue. This quality was wanting in Kĕĕ, the last prince of that house, and his ministers were like him.

† T'aé-kĕă seemed to think that E-yun was sufficient to sustain the burden of the empire, and thus, however dissolute he might be, he fancied that his minister would be able to preserve the country from ruin; therefore E-yun referred to the circumstance of ministers also failing, in order to break up his selfish notions, and destroy his vain confideuce.

‡ This is a remark of the historian.

§ T'aé-kĕă failed in being extravagant, and was destitute of any widely-extended schemes; therefore E-yun addressed him thus.

of his bow-string, 往 he turns 省 to examine whether 括 the but-end of the arrow 于 be fixed 度 according to rule; 則 and then 釋 lets fly. 欽 Be respectfully cautious, therefore, 厥 about that in which 止 your mind rests, 率 and imitate 乃 your 祖 ancestors 攸 in that which 行 they have done, 惟 then 朕 shall I 以 be 懌 delighted, 萬 and ten thousand 世 generations 有 will 辭 applaud.

王 The king 未 was not yet 克 able to 變 reform. 伊尹 E-yun 曰 then added, 茲 This 乃 is 不義 an unrighteous course, 習與性成 and custom will soon become a second nature. 予 I must 弗 not 狎 let him be accustomed 于 to 弗順 disobedient people. He therefore 營 housed (the prince) 于 in 桐宮 the Tung palace,* 密邇 where he might be near 先 the former 王 king, whilst he received 其 his 訓 instruction, 無 that he might not 俾 be left 世 all his life long 迷 in error.

王 The king 徂 went to 桐宮 the palace of Tung, 居 and spent his tim 憂 in mourning, 克 until he was able 終 at length 允 sincerely 德 to incline to virtue. †

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* Tung was the tomb of 成湯 Ching-t'hang.

† T'haé-këă dwelt at the palace of Tung, where E-yun brought him near to the tomb of the former king, and aroused his virtuous mind, thus being separated from bad associates, so as to exclude all filthy practices, he was enabled finally to revert sincerely to virtue.

SECTION VI.

太甲中

THE SECOND PART OF THE HISTORY OF T'HAE-KEA.

惟 It was 三 in the third 祀 year (of T'haé-këä's reign,) 十有二 on the twelfth 月 month, 朔 and the first day, (B. C. 1,750.) 伊尹 that E-yun 以 took 冕 the crown 服 and robe, and 奉 escorted 嗣 the new 王 sovereign 歸 on his return 于 to 亳 Pŏ. On which occasion 作 he composed 書 a statement, 曰 saying, 民 When the people 非 are without 后 a prince, 罔 they have nothing wherewith 克 they may 胥匡 correct each other, 以 in order to 生 preserve life; and when 后 the sovereign 非 is without 民 subjects, 罔 he has nothing 以 wherewith 辟 to control 四方 the surrounding regions. It is because 皇 High 天 Heaven 眷佑 has a kind regard 有 for 商 the Shang dynasty, 俾 that it has given 嗣 our new 王 prince 克 ability 終 to complete 厥 his 德 virtue; 實 truly this is 萬世 an everlasting 無疆 and inexhaustible 之休 benefit. *

王 The king 拜手 made obeisance, 稽 and bowed 首 his head to the ground, 曰 saying, 予 I, 小子 the insignificant one, 不 was not 明 clearly awake 于 to 德 virtue, 自底 and thus became 不類 degenerate, 欲 by my lusts 敗 breaking through 度 right rule, and 縱 by my dissoluteness 敗 offending against 禮 propriety, 以 so as 速 to hasten down 戾 condem-

* This means that as a people cannot do without a prince, so a sovereign can still less do without subjects. When T'haé-këä first began to reform, E-yun made known this sentiment, shewing the extent both of his joy and apprehension. Now T'haé-këä who was before inured to unrighteousness, could not have turned so suddenly by mere human effort; it must have been because the celestial decree had a favourable aspect towards the house of Shang, and thus secretly influenced the mind of the new monarch, so that he could carry out his natural virtues to the utmost.

nation 于 upon 厥 my own 躬 person. 天 If Heaven 作 occasions 孽 an evil, 猶可 it may still be 違 borne up against, 自 but when we ourselves 作 bring down 孽 calamitiy, 不可 there is no 逭 escape. 既往 In what is past, 背 I have opposed 師保 my tutor's 之訓 instructions, 弗 and have not 克 been able (to display care) 于 at 厥 the 初 beginning; 尙 but still 賴 relying 匡救之德 on his saving virtue, 圖 I would aim at 惟 securing 厥 a good 終 conclusion.

伊尹 E-yun then 拜手 made obeisance, 稽 bowing down 首 his head to the ground, 曰 and saying, 修 He who cultivates 厥 his own 身 person, 允 and is sincere 德 in the practice of virtue, while he 協 harmonizes 于 with 下 his inferiors, 惟 is 明 an intelligent 后 prince. 先 The former 王 king was 子 considerate 惠 and kind 困 to the distressed 窮 and impoverished, so that 民 the people 服 submitted 厥 to his 命 decree, 罔 and none 有 were to be found 不 who were not 悅 delighted. 並 Moreover 其 when he 有 obtained 邦 rule over a state, 厥 his 隣 neighbours 乃 then 曰 said, 徯 We wait for 我 our 后 prince, when 后 our prince 來 comes, 無 there will be no 罰 punishments. 王 Let your Majesty 懋 be urgent 乃 in the practice of 德 virtue, 視 and regard 乃 your 烈 distinguished 祖 ancestor, 無 never 時 for a moment 豫 giving way to ease 怠 and indolence. 奉 In serving 先 your predecessors 思 think of 孝 filial piety, 接 in associating with 下 your inferiors 思 think of 恭 respect, 視 in surveying 遠 distant objects 惟 manifest 明 clear-sightedness, and 聽 in listening to 德 virtue 惟 display 聰 intelligence, 朕 then shall I 承 contemplate 王之 your Majesty's 休 excellencies 無 without 斁 satiety.

SECTION VII.

太甲下

THE LAST PART OF THE HISTORY OF T'HAE-KEA.

伊尹 E-yun 申 again 詰 announced 于 to 王 the king, 曰 saying, 嗚呼 Oh yes! 唯天 Heaven 無 has no 親 lasting attachments (to one particular family.) 克 but to those who can manifest 敬 respect, 惟 it continues 親 attached. 民 The people 罔 have no 常 unwavering 懷 regard (for any single prince,) 懷 but they have a regard 于 towards 有 those who possess 仁 benevolence. 鬼 The demons 神 and spirits 無 do not 常 invariably 享 accept of sacrifices, 享 but they accept 于 of those 克 who can be 誠 sincere.* 天位艱哉 How difficult then is it to fill the imperial throne!

德 Where virtue exists, 惟 there alone is 治 right rule; 否 where there is no 德 virtue, 亂 confusion prevails. 與 With 治 the well-governed 同 associate yourselves, 道 and your ways 罔不 will invariably 興 be prosperous; 與 with 亂 the disorderly 同 unite, 事 and your business 罔不 will assuredly 亡 fail. 終始 From beginning to end, 慎 take care 厥 with whom 與 you associate, 惟 and you will be 明明 a most intelligent 后 prince. 先 The former 王 king 惟 was 時 perpetually 懋 exerting himself 敬 in rendering respectful 厥 his 德 virtue, 克 and thus he

* In connection with Heaven, respect is mentioned, because Heaven is the residence of the principle of reason, and in every word and act, with reference to Heaven, there must not be the least atom of disrespect. In connection with the people, benevolence is mentioned, because the people look up to their prince for protection, and the poor and destitute rely entirely on him for compassion. In connection with the gods, sincerity is mentioned, because where there is no sincerity there is no object of worship; sincerity is first established here (in our hearts,) and then the gods descend there (to their shrines.)

could 配 share the honours of 上帝 the Supreme. 今 Now 王 your present Majesty 嗣 inherits 有 and possesses 令 the honourable 緒 clue, 尙 therefore persist 監 in aiming at 茲哉 the same thing. 若 If one wishes 升 to rise 高 high, 必 he must 自 commence from 下 a low position; 若 if one desires 陟 to trudge 遐 to a distance, 必 he must 自 begin from 邇 that which is near. 無 Do not 輕 slight 民事 the business of the people, 惟 but consider 難 their difficulties: 無 do not 安 be at ease 厥 in your 位 station, 惟 but reflect on 危 its perils. 愼 Consider carefully 終 what the results will be, 于 while yet at 始 the beginning of affairs. 有 When 言 advice 逆 is opposed 于 to 汝 your 心 feeling, 必 you should 求 seek for its counterpart 諸 in 道 the right way; 有 and when 言 observations 遜 are agreeable 于 to 汝 your own 志 inclinations, 必 you should 求 seek for them 諸 amongst 非 pernicious 道 doctrines. 嗚呼 Oh yes! 弗 without 慮 reflection 胡 how can you 獲 obtain, and 弗 without 爲 prompt action 胡 how can you 成 succeed. Let the 一 one 人 man be 元 greatly 良 good, and 萬 the myriad 邦 states 以 will be 貞 perfected. 君 The prince 罔 must not 以 by 辯 disputatious 言 words 亂 throw into confusion 舊 old 政 regulations, and 臣 the minister 罔 must not 以 for the sake of 寵 favour 利 and gain, 居 remain in office 成 after he has completed 功 his work, then 邦 其 the country 永 will continue 孚 most assuredly 于 in 休 prosperity.*

* At this time T'haé-këä's virtue was greatly advanced, and E-yun had formed the intention of retiring.

SECTION VIII.

咸有一德

THE POSSESSION OF SINGLE-EYED VIRTUE. *

伊尹 E-yun 既 having 復 restored the 政 supreme command 厥 to his 辟 prince, 將 and being about 告 to announce 歸 his resignation, 乃陳 set forth 戒 these warnings 于 in the cause of 德 virtue ;

曰 Saying, 嗚呼 Oh yes! 天難諶 It is difficult to make account of Heaven, 命 as its decree 靡 is not 常 invariably (fixed in one family). 常 But he who is constant in 厥 his 德 virtue 保 will maintain 厥 his 位 (hold of) the throne ; should, however, 厥 his 德 virtue 靡 fail 常 of being constant 有九以亡 he will lose the nine provinces.

夏王 The last sovereign of the Hëá dynasty 弗克 was unable 庸 to carry out a uniformity 德 of virtue, 慢 he became disrespectful 神 to the gods 虐 and oppressive 民 to the people, so that 皇 Imperial 天 Heaven 弗 would not 保 retain him in power, (Heaven) 監 then looked abroad 于 throughout 萬 all 方 quarters 啓 for those who could open out 迪 and lead forth 有命 its decree, 眷 while they regarded 求 and aimed at — single-eyed 德 virtue, 俾 in order that it might 作 set them 神主 to preside over the gods (instead of Hëá.) 惟 Then 尹 I 躬 alone, 暨 together with 湯 T'ang, 咸 both 有 possessing this 一 single-eyed 德 virtue, 克 could 享 gratify the 天心 mind of Heaven, 受 and receive 天 Heaven's 明 clear 命 decree, 以 in order 有 to possess 九有之師 the multitude of the

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伊尹 E-yun, being about to retire from office, and apprehensive lest T'haé-këä's virtue should fail of being pure and sincere ; or fearing lest he should employ improper persons, added this section, and the historians, selecting a single expression from the whole, called it "the possession of single-eyed virtue." The edition in the modern hand has not this section, but that in the ancient form of writing has it.

nine regions. 爰 Thus 革 we changed 夏正 the new year fixed by the Hëá dynasty. *

非 It was not 天 that Heaven 私 was partial 我 to our 有商 Shang dynasty, 惟 but 天 Heaven 佑 has a regard 于 for 一 single-eyed 德 virtue. 非 It was not 商 that Shang 求 sought favour 于 from 下 the common 民 people, 惟 but 民 the people 歸 reverted 于 to 一 his sincere 德 virtue.

德 When virtue 惟 is 一 single-eyed, 動 enterprises 罔不 will be invariably 吉 successful, 德 when principles 二三 are equivocal, 動 undertakings 罔不 will invariably 凶 be calamitous; 惟 we conceive 吉 that prosperity 凶 and adversity 不 are not 僭 erroneously 在 dispensed to 人 men; 惟 but 天 Heaven 降 sends down 災 calamity, 祥 and confers blessings 在 according to 德 men's qualities.

今 Now 嗣王 your present Majesty, 新 having newly 服 obtained 厥 the 命 decree, 惟 should be particular 新 in renewing 厥 your 德 virtue; but 終始 let your beginning and end 惟一 be uniform, 時 thus 乃 you will 日 daily 新 renovate your attainments.

任 In entrusting men 官 with office 惟 employ only 賢 the wise 才 and talented, 左右 and let your attendants 惟 be 其 the right kind 人 of men. 臣 The duty of a minister is, 爲上 in acting for those above him, 爲 to aid his 德 virtuous prince, 爲下 and in acting for those below him, 爲 to befriend 民 the people. 其 How 難 difficult then is it, 其 and how 慎 careful should you be, 惟 to look out for 和 a suitable man. 惟 and one of 一 uniform conduct.

德 Virtue 無 has no 常 invariable 師 rule, 主 but fixes on 善 that which is good 爲 as 師 its law; 善

* The changing the period for beginning the year was an act of sovereign power, and indicated the possession of the empire.

goodness 德 has no 常 constant 主 resting-place, 協 but it accords 于 with 克 perfect — sincerity. *

俾 Let 萬 the myriad 姓 clans 咸 universally 曰 say, 大哉 How great 王 are your Majesty's 言 words! 又 and again 曰 say, 一哉 How sincere 王 is your Majesty's 心 mind! 克 You are able 綏 to settle 先王之緒 the patrimony of the former kings, 永 and everlastingly 底 to promote 烝民之生 the lives of all the people.

嗚呼 Oh yes! 七世之廟 an ancestorial temple of seven generations, 可以 you may 觀 see 德 the results of virtue; 萬夫之長 and in the chief over a myriad yeomen, 可以 you may 觀 see 政 the effects of good government. †

后 A prince 非 without 民 subjects 罔 will have no one 使 to direct, 民 and a people 非 without 后 a ruler 罔 will have no one 事 to serve. 無 Do not 自廣 enlarge yourself, 以 in order to 狹 straighten 人 others; 匹夫 should each yeoman 匹婦 and

* "No invariable rule" means that it does not pertinaciously adhere to one single plan. Virtue is the general appellation for goodness, and goodness is the real practice of virtue. Virtue unites all the acts of goodness, but if it does not rest in some one good action, then it fails in obtaining the principle of one root spread out into ten thousand branches. Goodness originally springs from sincerity, but if it does not harmonize with perfect sincerity, then it is unable to comprehend the mystery of ten thousand ramifications proceeding from one root. In an extended sense it is to be sought in more acts of goodness than one; in a confined view you find it in the principle of extreme singleness of purpose. This is the order of doctrines in the sacred school of philosophy from beginning to end, very similar to what Confucius says about one idea running through the whole. When T'haé-kĕă had arrived at this pass, he was permitted to hear this doctrine; how different from the reformation of common men! This sentence is even more minute and abstruse than the expression in the classic of Shún about the essence of oneness. (*Chinese commentator.*

† An Emperor has seven ancestorial temples, three for the line of fathers on the left, and three for the series of sons on the right, which together with the temple of the first ancestor in the centre make seven. After seven generations relationship ceases, and the

matron 不 not 獲 succeed in 自盡 carrying out their virtues to the utmost, then 民主 the ruler of the people 罔 will fail of persons 與 with whom 成 to perfect 厥 his 功 merit.

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shine is removed; but it must be a virtuous sovereign, that can prevent the removal earlier; therefore it is said, in the ancestorial temple of seven generations, you may see the results of virtue. The Emperor presides over the myriads of people, but he must attend to government and education, in order effectually to subdue men's minds, and render them cheerfully submissive; therefore it is said, in the chief over a myriad persons, you can see the effects of good government.

SECTION IX.

盤庚上

THE FIRST PART OF THE HISTORY OF PWAN-KANG.*

盤庚 Pwan-kăng 遷 wished to remove 于 to 殷 Yin, † 民 but the people 不 were disinclined 適 to proceed to 有居 the new settlement; whereupon 率 he generally 籲 addressed 衆 the multitude 惑 of the disaffected, 出 and gave forth 矢言 the words of the following oath;

曰 Saying, 我 our 王 former king (Tsoò-yĭh) 來 came, 既 and 爰 removed 宅 his capital 于茲 hither. (viz. 耿 to Kăng) 重 out of regard 我 for us 民 people, 無 lest we should 盡 be entirely 劉 destroyed; but now 不能 we cannot 胥 mutually 匡 aid each other 以 in obtaining 生 a livelihood; moreover 卜 the divination, 稽 on being consulted, 曰 says, 其 This (land) is not 如 adapted for 台 us. Whenever 先 the former 王 kings 有 had any 服 important affair

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* 盤庚 Pwan-kăng was the younger brother of 陽甲 Yâng-kĕă: from the time that the Emperor 祖乙 Tsoò-yĭh established his capital at 耿 Kăng, the city was injured by the inundations of the Yellow river; Pwan-kăng therefore wished to remove his capital to 殷 Yin, but the great families and hereditary clans, being contented with their situations, found it difficult to remove, and therefore spread abroad insinuations against it; while the people scattered and driven about, were deceived as to their true interests, and manifested some reluctance to remove to the settlement marked out for them. Pwan-kăng, therefore, in these sections, sets before them the advantages of removing, and the disadvantages of remaining. The first and second sections were delivered before the removal, and the latter one afterwards: the first was intended for the host of ministers, the second for the common people, and the third one for the officers. The earlier and later editions, both have these sections, but in the more recently discovered text, the three are joined into one. (Pwan-kăng flourished B. C. 1,400: there were fourteen sovereigns and about 350 years between him and T'hang-kĕă.)

† Yin is the modern district of 偃師 Yen-sze, (Lat. 34. 42. N. Long. 3. 38. W.) in the province of Ho-nan.

to manage, 恪 they respectfully 謹 and cautiously (consulted) 天命 the will of Heaven by divination ; * 茲 in this, 猶 nevertheless, 不 they did not aim at 常 constantly 寧 making themselves easy, 不 nor on the other hand 常 did they wish to remain perpetually 厥 in their own 邑 capital : so that 于今 up to this time (the sovereign has resided in) 五 five 邦 different states. † 今 Now 不 if we do not 承 comply 于 with 古 the example of the ancients (in removing,) 罔 we do not 知 know but 天 Heaven 之 will 斷 cut off 命 our lives ; 矧 how much less 曰 can we be said 其克 to be able 從 to follow up 先王之烈 the ardent zeal of the former kings.

若 As 顛 felled 木之 trees 有 again 由蘖 sprout forth, ‡ 天 may Heaven 其永 perpetuate 我 our 命 good fortune 于 in 茲 this 新 new 邑 city ; in order 紹 to connect 復 and renew 先王之大業 the great inheritance of the former kings, and 底 extend 綏 tranquillity to 四 the four 方 quarters of the world.

盤庚 Pwan-kăng 敷 in imparting instruction 于 to 民 the people, 由 commenced 乃 with those 在 in 位 office, 以 in order 常 to remind them constantly 舊 of former 服 matters, 正 and correct 法度 their rules of conduct, 曰 saying, 無或 Let no one 敢 presume 伏 to suppress 小人之攸箴 the remon-

* According to this it would appear, that the former kings in their removal were in the habit of consulting the oracle.

† The five states above referred to, are supposed to mean 湯 T'hâng's removal to 亳 Pŏ, 仲丁 Chúng-ting's to 囂 Heaou, 河亶甲 Hô-tan-kĕă's dwelling at 相 Sëang, 祖乙 Tsoo-yĭh's at 耿 Kăng, and 盤庚 Pwan-kăng's removal to 殷 Yin.

‡ The felled trees refer to 耿 Kăng, and the new shooting forth to 殷 Yin : meaning that having now removed from Kăng to 殷 Yin, we are like felled trees again budding forth.

strances of the inferior people. 王 It is the king's 命 command 衆 that all 悉 indiscriminately 至 should repair at once 于 to 庭 the court.*

王 The king 若 as it were † 曰 said, 格 Come 汝 you 衆 multitudes, 予 and I 告 will give 汝 you 訓 instruction; 汝 do you 猷黜 discard 乃 your 心 selfish feelings, 無 and avoid 傲 arrogance 從康 and indolence. ‡

古 Formerly 我 my 先王 royal predecessor 亦惟 圖 studied only 任 to employ 舊人 the members of ancient families 共政 in the government. 王 The king 播告 announced 之修 what was to be done, 不 and they forbore 匿 to conceal 厥 his 指 intentions; 王 the king 用 employed 丕 the utmost 欽 respect (in his measures, and his ministers) 罔 did not

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* The soil of 耿 Kăng, though low and saltish, still had the advantage of being well-watered: therefore the lower class of people were put to much inconvenience by being obliged sometimes to quit their dwellings, while the great families amassed wealth and valuables. Thus the situation was not favourable to the interests of the poor, while it was to those of the rich, so that these latter were disinclined to remove, and spread abroad various insinuations respecting the measure. The common people, not knowing their true interests joined in the complaints, but amongst them were some who could distinguish between their true advantages and disadvantages, and therefore wished to remove. These, however, were constantly brow-beaten, and kept back by those in office, so that they could not make known their grievances to the sovereign. Pwan-kăng was aware of this, and therefore, in instructing the people, commenced with those in office; for their instruction, he did not invent a new set of regulations to correct their minds, but pointed them to the old affairs of the former kings, who removed their capitals from place to place, in order that he might bring them to follow the right rule.

† "As it were," implies that these were not his exact words, but that they conveyed the general idea of what he uttered.

‡ Should they be insolent to their superiors, they would be unwilling to remove, and if fond of ease, their removal would be impossible; both these feelings, therefore, must be discarded. Although these words were addressed to the multitude generally, they were intended more particularly for the host of ministers; for thus he instructed the people, commencing with their officers.

有 allow themselves 逸言 to utter erroneous words; 民 thus the people 用 attained 丕 a great 變 reformation. 今 But now 汝 you 眩眩 are given up to clamorous detractions, 起信險膚 in order to gain a hazardous and shallow confidence with the people, 予 I really 弗 do not 知 know 乃 what you 所 would be 訟 talking about. 非 It is not 予 that I 自荒 wish to abandon 茲 this 德 virtue, 惟 but 汝 you 含 aim at concealing 德 excellence; 不 you do not 惕 venerate 予一人 my person, 予 but I (can discern your imperfections) 若 as clearly as 觀 one sees 火 fire, 予 I, 亦 moreover, 拙 by the unskilfulness 謀 of my plans 作 have originated 乃 this 逸 mistake.

若 As 網 the cord 在 is on 綱 the net, so 有 when there are 條 proper rules of proceeding, 而不 there will be no 紊 confusion. 若 If 農 the husbandman 服 cultivates 田 the field, 力 and employs his strength 穡 in agriculture, 乃亦 he may then 有 anticipate 秋 a harvest. 汝 If you 克 could 黜 repress 乃 your 心 selfish views, 施 and practice 實 real 德 virtue 于 towards 民 the people, 至 as well as 于 towards 婣 your relatives 友 and friends, 丕 justly 乃敢 might you 大 magnify 言 your words, saying 汝 that you 有 possess 積 accumulated 德 virtue, 乃 But you 不 do not 畏 dread 戎 the great 毒 evils (of inundation) 于 which spread 遠 far and 邇 near; and (are unwilling to remove) 惰 like the slothful 農 husbandman, 自 who makes himself 安 easy, 不 and does not 昏 exert himself 作勞 in laborious occupations, 不 nor 服 cultivate 田畝 his acres, 越 thus 其 he 罔 cannot 有 expect 黍 any rice 稷 or millet.

汝 You 不 do not 和 harmonize (with speaking) 吉 good 言 words 于 to 百姓 the people, 惟 but 汝 you 自 of your own accord 生 produce 毒 mischief, 乃 and thus 敗 involve yourselves 隳 in evils 姦宄

and villainies, 以 so as 自災 to bring calamities 于 on 厥 your own 身 persons. 乃既 Having thus 先 set an example 惡 of wickedness 于 to 民 the people, 乃 you have 奉 experienced 其�criminal the evil effects of the same, and now 汝 your 悔 blaming 身 yourself, 何 of what 及 use is it? 矧相 Looking at 時 these 憸 poor 民 people, 猶 should any of them 胥 mutually 顧 address you 于 with 箴 complaining 言 remonstrances, 其發 as soon as they begin to speak, 有 you are ready with 逸 your erroneous 口 declarations; (and if you think to terrify the people thus); 矧 are you not much more afraid 予 of me, 制乃 who can affect 短 the shortness 長 or length 之命 of your lives? 汝 Why 曷弗 do you not rather 告 present their complaints 朕 to me, 而 instead of 胥 mutually 動 spreading abroad 以浮 such vain 言 surmises, 恐 by which you agitate 沈 and involve 于衆 the multitude. Though you were 若 like a 火之 fire 燎 raging 于 over 原 the plain, 不可 which people dare not 嚮邇 approach, 其猶可 yet still you could 撲 be beaten out 滅 and extinguished. 則 Thus 惟 it is 爾 that you 衆 all 自作 create 弗靖 uneasiness for yourselves; 非 it is not 予 I that 有 am in 咎 fault.

遷任 Che-jin 有 has 言 a saying 曰 to the following effect: 人 As to men 惟求 we want them 舊 old, 器 but as to tools 非 we would not 求 have them 舊 old, 惟 but 新 new.*

古 Formerly 我 my 先王 predecessor 暨 and 乃 your 祖 grandfathers 乃 and 父 fathers, 胥 mutually 及 shared both 逸 ease and 勤 toil; 予敢 how dare I then 動用 exercise 非 unjust 罰 inflictions on you? 世 They for ages 選 made account of 爾 your

* When men have been long employed in any business they become experienced; but tools, after much use, are spoiled; therefore it would be better always to have old hands and new implements.

progenitor's 勞 loyalty, 予 and I 不 will not 掩 conceal 爾 your 善 virtues. 茲 Now 予 I 大 享 present great sacrifices 于 to 先 the former 王 kings, while 爾 your 祖 ancestors 其從與享之 share in the enjoyment of them, 作 and whether they send down 福 blessings 作 or 災 calamities, 予 I 亦 also 不 do not 敢 dare 動用 to employ 非 ungracious 德 methods towards you.

予 I 告 have informed 汝 you 于 of 難 the difficulties of removing; (with the same firmness) 若 as 射 an archer 有之 settles 志 his intention (in shooting.) 汝無 Do not you 侮 disesteem 老 the aged 成人 and experienced, 無 nor 弱 despise 孤 the orphans 有 and 幼 the young; 各 let each one of you 長 excel 于 in 厥居 the duties of his office, 勉出乃力 and exert your utmost strength, 聽 whilst you comply with 予 my 一人 individual 之作猷 suggestions.

無有 No matter whether 遠 more distantly 邇 or nearly related, 用 those who commit 罪 crimes 伐 shall be punished 厥 死 with death, 用 while those who practice 德 virtue 彰 厥善 shall have their goodness blazoned abroad. 邦 So that for the nation 之 to be 臧 good 惟 will depend 汝 on you 衆 hosts of ministers, 邦 but if the nation 之 be 不臧 vicious, 惟 it will be in consequence of 予 me, 一人 a single individual, 有佚 neglecting 罰 punishments.

凡爾衆 Let all of you 其惟致告 make known my words; 自今 from this time 至于後日 and henceforth, 各 let each one of you 恭 respectfully attend 爾 to your 事 business, 齊 fulfil the duties 乃 of your 位 office, 度 and regulate 乃 your 口 conversation, 罰 for punishment 及 is near to 爾 your 身 persons, 弗可悔 and regret will be unavailing.

SECTION X.

盤庚中

THE SECOND PART OF THE HISTORY OF PWAN-KANG.

盤庚 Pwan-kăng 作 then arose, 惟 and 涉 crossed 河 the Yellow river, 以 in order 民遷 to remove the people; 乃 whilst he 誥 mildly addressed 民之 the people 弗 that would not 率 follow, 誕 publicly 告 declaring his sentiments 用 with the utmost 亶 sincerity, 其有 and telling them all 衆造 to come to him, 勿 without 敖 rudely 在 intruding into 王 the royal 庭 precincts; after this 盤庚 Pwan-kăng 乃 登 rose up 進 and set forward the march of 厥 the 民 people,

曰 Saying, 明 聽 Listen attentively 朕 to my 言 words, 無 and do not 荒失 disregard 朕 my 命 commands.

嗚呼 Oh yes, 古 formerly 我 my 前 后 predecessors 罔不 invariably 惟 attended to 民之 the people's interests 承 with respectful care, 保 whilst they sustained 后 their prince 胥 with mutual 感 sympathy, 鮮以 thus they rarely 不 failed in 浮于 surmounting together 天時 the unfavourableness of the seasons.

When 殷 the Yin (or Shang) dynasty 降 was subjected to 大 great 虐 calamities, 先 the former 王 kings 不 did not 懷 study their own ease, 厥攸作 in that which they undertook, 視 but considered 民 the people's 利 interests 用 in their 遷 removal. 汝曷 Why do you 弗 not, therefore, 念 consider 我 our 古 former 后之 king's 聞 remembrance; 承 whenever we have respectfully interested ourselves 汝 in you, 俾 and directed 汝 you to remove, 惟 it was because 喜 we rejoiced 康共 in sharing mutual prosperity with you. 非 It is not 汝 because you 有 have

咎 committed any offence, 比 and are amenable 于 to 罰 punishment, (that we inflict this removal upon you.)

予若 And if I 籲 have called upon you 懷 to come 茲 to this 新 new 邑 city, 亦 it is also 惟 mainly 汝 on your 故 account, 以 that we may 丕 greatly 從 promote 厥 your own 志 wishes.

今 Now 予 I 將 am 試 trying 以汝 遷 to remove you (from a dangerous position) 安 in order to settle 定 and compose 厥 the 邦 nation, 汝 but you 不 do not 憂 sympathize with 朕 my 心 之 攸 困 mental anxieties, 乃 and 咸大 generally 不 neglect 宣 to make known 乃 your 心 feelings, which, 欽 respectfully 念 prompted 以 by 忱 sincerity, 動 would influence 予 me 一 the one 人 man. 爾 But you 惟 are 自 鞠 perverting 自 苦 and distressing yourselves, 若 just as 乘 in loading 舟 a vessel, 汝 if you 弗 do not 濟 accord with (the proper time), 臭 you will endanger 厥 the 載 cargo. 爾忱 Now the sincerity which you ought to manifest (towards superiors) 不 is not 屬 carried out, 惟 so that you 胥 mutually involve us all 以沈 in one common calamity. 不其或稽 If you do not examine into this matter, 自怒 but vainly vex yourselves, 曷 how will all this 瘳 diminish your distress.

汝 You 不 do not 謀 長 form distant plans 以 in order to 思 provide against 乃 the 災 calamity (of not removing). 汝 Thus you 誕 very much 勸 encourage yourselves 憂 in sorrow. 今 Now 其有 you rejoice in the possession of 今 present good, 罔 regardless of 後 the future, 汝何 how can your 生 look for life 在 from 上 above.

今 Now 予 I 命 command 汝 you — in this one thing, 無 do not allow 起穢 filthy thoughts to arise 以 to 自 your own 臭 destruction; 恐 lest 人 people

倘 draw aside 乃 your 身 bodies, 迂 and pervert 乃 your 心 minds. 予 I have aimed (by this measure) 迓 to procure 續 a prolongation 乃 of your 命 lives 于 from 天 Heaven. 予豈汝威 How is it that I have sought to overawe you with majesty? 用 I have done it 奉 merely to promote 畜 the preservation 汝 of you 衆 all. 予 I 念 think of 我 our 先 former 神 divine 后之 prince's 勞 labouring in behalf of 爾 your 先 ancestors; 予 and I am thus 丕 mainly 克 enabled 羞 to nourish 爾 you (by this removal), 用懷 because I contemplate 爾 you 然 in this light (as their descendants.) 失 If you err 于 in 政 government, 陳 and continue long 于 in 茲 this place, 高 our exalted 后 prince 丕乃 will extensively 崇降 send down 罪 punishments 疾 and calamity, 曰 saying, 曷 Why do you 虐 thus injure 朕 my 民 people? *

汝 If you 萬 myriads 民 of people 乃不 do not 生 in a lively 生 and active manner 暨 co-operate 予 with me, 一 the one 人 man, 猷同心 in this same design, then 先 our former 后 princes 丕 will severely 降 inflict 與 upon 汝 you 罪 punishment 疾 and calamity, 曰 saying, 曷 Why do you 不 not 暨 co-operate with 朕 my 幼 young 孫 descendant 有比 in this same undertaking? 故 Thus 有 while you 爽 fail in 德 virtue, 自 they from 上 above 其 will 罰 punish 汝 you, and 汝 you 罔 will not 能 be able 迪 to escape.

古 Formerly 我 my 先后 predecessor 既勞 laboured for 乃 your 祖 ancestors 乃父 and forefathers, 汝 and you 共 together 作 become 我畜民 the people of my charge; 汝 but if you 有 conceive 戕

* The old capital Kăng had been devastated by inundations, and unless they removed, injury would accrue to the people; thus they would fail in government, by staying too long in that place. The "exalted ancestor" refers to T'hâng.

injurious 則 thoughts 在 in 乃 your 心 minds, 我 my 先后 predecessor 綏 who comforted 乃 your 祖 ancestors 乃 父 and forefathers (will know and resent it,) 乃 祖 while your ancestors 乃 父 and forefathers 乃 斷 themselves will cut off 棄 and reject 汝 you, 不 and not 救 save 乃 you 死 from death. 茲 Now as to these 予 my (ministers) 有 who have charge of 亂 regulating 政 the government, 同 and are associated with me 位 in the throne, 具 乃 should they hoard up 貝玉 pearls and gems, 乃 then their 祖 ancestors 乃 and 父 forefathers 丕 乃 would urgently 告 complain 我 to my 高 exalted 后 predecessor,* 曰 observing, 作 that they are inflicting 丕 severe 刑 punishments 于 on these 朕 our 孫 descendants; 迪 thus inducing 高 my exalted 后 predecessor 丕 乃 extensively 崇 降 to bring down upon them 弗祥 infelicitons occurrences.

嗚呼 Hear then! 今 予 I have now 告 informed 汝 you 不易 of the difficulties (attending my scheme of removal); do you therefore 永 perpetually 敬 respect 大 my great 恤 anxieties; 無 let us not 胥 be mutually 絕 separated 遠 to a distance, 汝 but do you 分 share with me 猷 in my schemes 念 and cogitations, 以 in order to 相從 comply with my suggestions, 各 each one of you 設 establishing 中 the due medium 于 in 乃 your 心 minds. 乃 有 Should there be any 不 吉 either unrighteous 不 迪 or unreasonable persons, 顛 overturning 越 and transgressing 不 蔑 without fear, 暫 and when opportunities 遇 occur 姦 committing acts of villainy 宄 and treachery, 我 I 乃 will 劓 cut off their noses 殄滅之 and exterminate them, 無 without 遺 leaving the least residue 育 or support, 無 and will not 俾 allow them 易 to remove 種 their posterity 于 to 茲

* The exalted predecessor refers to the accomplished T'hâng.

this 新 new 邑 settlement. 往哉 Go then! 生生 be lively and active, 今 and 予 I 將 will 試以 make use of this 汝 your 遷 removal, 永 perpetually 建 to establish 乃 your 家 families.*

* Just at the period of removal people were still thinking of their old settlement, and had not experienced the advantages of the new one; hence he exhorted them to be lively and active, to rouse themselves from their indolence, and hasten to the performance of their duties.

SECTION XI.

盤庚下

THE THIRD PART OF THE HISTORY OF PWAN-KANG.

盤庚 Pwan-kăng 既 having 遷 removed, 奠 he fixed 厥 the 攸居 dwellings of the people, 乃 while he 正 adjusted 厥 their 位 various stations, 綏爰 and comforted 有衆 the multitude, 曰 saying, 無 Do not be 戲 trifling 怠 and indolent, 懋 but exert yourselves 建 to establish 大 the great 命 decree.

今 Now 予 I 其 have 敷 displayed 心腹 the feelings of my heart 腎腸 and reins, 歷 and fully 告 informed 爾 you 百姓 people 于 of 朕 my 志 design: 罔 not that 罪 I would blame 爾 you 衆 all, 爾無 only do not you 共 encourage 怒 wrathful feelings, 協比 nor combine together 讒言 to blame 予 me — a single 人 individual. 古 Formerly 我 our 先 first 王 king (T'hang) 將 wished 多于 to exceed 前功 the merits of those who had preceded him, 適 and therefore removed 于 to 山 the hill (Pŏ); 用 降 where he subdued 我 our 凶德 inconveniences (arising from frequent inundations.) 嘉 and displayed 績 his splendid merits 于 in 朕 our 邦 state. 今 But now (at Kăng) 我 our 民 people 用蕩 are broken up 析離 and scattered about, 居罔有定極 without any fixed settlement; 爾 and yet you 謂 say 朕 to me, 曷 Why 震動 do you agitate 萬 all 民

the people 以 on the subject 遷 of removal?

肆 It is in this way 上帝 that the Supreme Ruler 將 is about 復 to renew 我 our 高 first 祖之 ancestor's 德 virtue, 亂越 and extend right rule 我 to our 家 state. 朕 Whilst I, 及 with a few of you 篤 really 敬 respectful ministers, 恭 would reverently 承 preserve 民 the people's 命 lives, 用永 and fix a perpetual 地 residence 于 in 新 this new 邑 city.

肆 Surely 予 I, 沖人 the junior, 非 would not wish 廢 to reject 厥 your 謀 counsel entirely, but 弔 would make every 由 use of 靈 your good advice; 各 for you 非 do not 敢 dare 違 to resist 卜 the oracle, and 用 only wish 宏 to enlarge 茲 this 賁 great domain.

嗚呼 Oh that! 邦伯 you dependent princes, 師長 nobles, 百執事之人 and others in office, 尙皆 would but sympathize with me 憑哉 in my anxiety. 予 I have 其懋 exerted myself to the utmost, 簡 to select 相爾 and lead you on, do you therefore 念 consider 敬 with care 我衆 the multitude of my people. 朕 I 不 will not 肩 sustain 好 those who are fond of 貨 amassing wealth, 敢 but will boldly 恭 display my regard (for the people) 生 in encouraging 生 their lively activity; 鞠 while those who nourish 人 mankind, 謀 and scheme for 人之 the people's 保 secure 居 habitation, 敍 I will employ 欽 and respect.

今 Now 我既 since I 羞 have brought forward 告爾 and made you acquainted 于 with 朕 my 志 intention, 若 whether you accord with my views 否 or not, 罔有 do not 弗 fail 欽 to regard (my words.) 無 Do not 總 be given up 于 to 貨 the amassing of wealth 寶 and precious things; 生 but be lively 生 and active, 自 and you will certainly 庸 display merit (before the people.) 式 Respectfully 敷 diffuse the 民德 virtue which befriends the people, 永 and eternally 肩 cherish — singleness 心 of mind.

SECTION XII.

說命上

THE FIRST PART OF THE ORDERS OF YUE. *

王 The king 宅 continued 憂 mourning (B. C. 1,320) 亮陰 at the portals of grief 三 for three 祀 years; 既 and after he had 免 laid aside 喪 his mourning 其 he 惟 弗 refused 言 to speak, † until 羣 the hosts of 臣 ministers 咸 all 諫 remonstrated 于 with 王 the king, 曰 saying. 嗚呼 Oh yes! 知之 he who attains to knowledge 曰 is called 明哲 intelligent: 明哲 and an intelligent man 實 should certainly 作 be 則 a law (to others). 天子 The Emperor 惟 is 君 lord over 萬 the myriads 邦 of states, while 百 the hundred 官 officers 承 receive 式 his rule. 王 Your majesty 言 in speaking 惟 can 作 issue 命 your commands; 不 but in refusing 言 to speak, 臣 your ministers 下 and subjects 罔 have nothing 攸 wherewith 稟 to ascertain 令 your will.

王 The king 庸作 made use of 書 writing 以 to 誥 announce his views, 曰 saying, 以 Since 台 I 正 came to preside 于 over 四 the four 方 quarters, 台 I 恐 have been apprehensive 德 lest my virtue 弗

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* This chapter records the words of 高宗 Kaon-tsung, or 武丁 Woo-ting in commanding his teacher 說 Yuĕ. The first chapter contains an account of the obtaining of Yuĕ, and his appointment as prime minister. The second chapter gives an account of Yuĕ's advice after his appointment; and the third chapter refers to Yuĕ's discourses on learning. The edition in the modern character does not contain this section, but that in the ancient form of writing has it.

† When a prince died, it was usual for the hundred officers to assemble together, and receive orders from the prime minister: while the new sovereign continued mourning, and remained in the portals of grief for three years; this was the ceremony on the death of a parent. When 高宗 Kaou-tsung had buried his father 小乙 Seaou-yih, and the usual term of mourning had expired, he still refused to speak; his ministers thought that this was going to an excess, and therefore remonstrated as above.

should not 類 resemble (that of my predecessors); 茲故 on this account 弗 I did not 言 speak, 恭 and while I was reverently 默 meditating, 思 and thinking 道 on the right way, 夢 I dreamed 帝 that the Supreme Ruler 賚 conferred 予 on me 良 an excellent 弼 assistant, 其代子言 who should speak for me.

乃 He then 審 minutely explained 厥 the 象 appearance (of the person seen in his dream), 俾 and directed 以 that 形 a likeness (should be drawn,) 旁 and that on all sides 求 search should be made 于 throughout 天下 the empire; (when it was found) that 說 Yuě, 築 who dwelt 傅巖 in the Foo-yen 之野 wilderness, 惟 possessed 肖 some resemblance (to the projected figure).

爰 Upon this 立 he appointed him 作 to be 相 prime minister, 王 and the king 置 placed him 諸 before 其 his 左右 attendants. *

命 He then directed 之 him 曰 saying, 朝 Morning 夕 and evening 納 do you communicate 誨 instruction, 以 in order 輔 to aid 台 me 德 in the practice of virtue.

若 When I am like 金 (blunt) metal, 用 I will make use of 汝 you 作 as a 礪 grind-stone: 若 when I wish 濟 to cross 巨 a great 川 river, 用 I will employ 汝 you 作 as 舟楫 my oar; 若 if 歲 the year is one of 大 great 旱 drought, 用 I will use 汝 you 作 as 霖 a plentiful 雨 shower.

啓 Unfold 乃 your 心 mind, therefore, 沃 and bedew 朕 my 心 heart (with its influence).

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* According to history it appears, that when 高宗 Kaou-tsung obtained Yuě, he conversed with him, and finding that he was really a sage, elevated him to the highest dignity: the classic does not mention this for the sake of brevity; for not to converse with a man, and suddenly to make him prime minister, would be quite unreasonable. He thus made him both his minister and tutor.

若 Just like 藥 medicine, 弗 unless it be so strong 瞑眩 as to make one giddy, 厥 the 疾 disease 弗 will not 瘳 be remedied; 若 and as 跣 when walking barefoot, 弗 if a man does not 視 look well 地 to his goings, 厥 his 足 foot 用 will be 傷 wounded.*

惟 Do you 暨 together with 乃 your 僚 fellow-officers, 罔 不 be unceasingly 同心 unanimous 以 in aiming 匡 to correct 乃 your 辟 prince. 俾 and cause him 率 to follow 先 the ancient 王 kings; 迪 thus let him tread in the footsteps 我 of our 高 elevated 后 ancestor, 以 in order to 康 tranquillize 兆 the myriads 民 of the people.

嗚呼 Oh yes! 欽 予 時 命 do you respectfully regard this my decree, 其惟 and then 有 there will be 終 a good result.

說 Yuĕ then 復 replied 于 to 王 the king, 曰 saying, 惟木 Wood, 從 by the application 繩 of the carpenter's line, 則 becomes 正 straight; 后 and a prince, 從 following 諫 advice, 則 becomes 聖 a sage. 后 When the prince 克聖 is a sage, 臣 the ministers 不 without 命 express orders 其承 receive his will. 疇 Who then 敢 would dare 不 to refuse 祇 a respectful 若 compliance with 王之 your majesty's 休 excellent 命 commands. †

* By the former simile he meant to say, that the sharpest remonstrances of his servant would not be unpalatable to him; and by the second, he intended to shew the importance of caution in regard to his personal behaviour.

† Kaou-tsung ought to have been concerned to get instruction to himself, and not to have enjoined it on his minister to give him advice; when a prince can really comply with remonstrances, his ministers, without his suggestion, will be ready to aid him with their views.

SECTION XIII.

中命說

THE SECOND PART OF THE ORDERS OF YUE.

惟說 Yuĕ received 命 orders 總 to take the general oversight 百 of the hundred 官 officers. 乃 Whereupon 進 he sent in his admonitions 于 to 王 the king, 曰 saying, 嗚呼 Oh yes! 明 an intelligent 王 king 奉 respectfully 若 complies with 天道 the will of Heaven, 建 in establishing 邦 the states, 設 and fixing 都 his capital; 樹 while he settles the various grades of 后王 chief rulers, 君公 and dependent princes, 承 in addition 以 to 大夫 great officers 師長 and various chiefs, 不惟 not that he would 逸 secure the ease 豫 and indulgence (of the one great man,) 惟 but 以 that he might 亂 controul the irregularities 民 of the people.

惟天 Heaven alone 聰明 is thoroughly intelligent, 惟 and only 聖 a perfect ruler 時 can take that 憲 for his pattern; 惟 in which case 臣 the ministers 欽 are respectfully 若 obedient, 惟 and 民 the people 從 comply with 乂 good government. *

惟 It is 口 speech 起 that produces 羞 shame, 惟 and 甲胄 weapons 起 give rise 戎 to war; 惟 while 衣裳 the robes of honour 在 lie in 笥 the chest (waiting for the proper objects,) 惟 and 干戈 the sword of justice (must only be used) 省 after a close inspection of 厥 the 躬 individual: 王 let your Majesty 惟 be 戒 careful 茲 in these matters, 允 be sincere 茲 in this 克 and 明 clearly intelligent, 乃 then you will be 罔不 invariably 休 excellent. †

惟治 Adjusting 亂 irregularities 在 depends en-

* Heaven sees and hears every thing, and is therefore invariably just in its dealiugs; when a prince imitates Heaven in its intelligence, and acts with uniform justice, then the ministers will be obedient, and the people submissive.

† Speech is for the adorning of the person, but if lightly employed

tirely 庶官 on those who are in office; 官 only those officers 不及 who are not 私 partial 昵 to their own familiar ones, 惟其 are 能 capable; and only 爵 those nobles 罔及 who are not 惡德 guilty of improper actions 惟其 are 賢 virtuous men.

慮 Consider 善 that which is good 以 in order to 動 action, 動 and in acting 惟 try to hit 厥 the right 時 time. 有 When a man thinks 其 himself 善 good, (he lays aside all efforts to improve,) 喪 and thus destroys 厥 his 善 goodness; 矜 when he boasts of 其 his 能 ability, (he discourages others from aiding him,) 喪 and thus loses 厥 his 功 merit. 惟 When a man 事 attends particularly 事 to every proper business 乃其有備 he is fully prepared, 有備 and when fully prepared 無 he avoids 患 calamity.

無 Do not 啓 open the sluices 寵 of favouritism, 納 and thus get 侮 insulted; 無 do not 恥 be ashamed 過 to acknowledge a fault, 作 and thus persist 非 in error. 惟 According to 厥 that 攸 in which 居 a man rests satisfied, 政 事 will the business of his government 惟 be 醇 pure (or the contrary.) 黷 When a man contracts defilement 于 in 祭祀 sacrificing, 時 this 謂 may be ascribed 弗 to want of 欽 respect; 禮 when ceremonies 煩 are burdensome 則 they result in 亂 confusion, 事 and the service of 神 the gods 則 will then 難 be difficult. *

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it induces shame; weapons are for the defence of the body, but wantonly moved, they bring on war. Robes of honour are those by which we distinguish the virtuous, but they must be carefully kept in the chest, and not bestowed on slight grounds; the sword of justice is that wherewith we punish offenders, but we must be cautious in examining the individual, and not thoughtlessly inflict chastisement; if the king can be careful in these four matters, his government will be invariably excellent.

* It seems that the customs of the Shang dynasty were very superstitious, and 高宗 Kaou-tsung, it is possible, had not yet divested himself of the force of habit; thus in his religious ceremonies he had probably been excessive.

The 王 king 曰 said, 旹 哉 Excellent! 說 Oh Yuĕ! 乃 your 言 advice 惟 must be 服 followed; 乃 had you 不 not been 良 thus sage 于 in 言 your advice, 予 I 罔 should not 聞 have heard anything 于 to incite me 行 to practise.

說 Yuĕ 拜 bowed 稽首 and bent down his head, 曰 saying, 非 It is not 知之 that the knowing 艱 is difficult, 行之 but the doing (of a thing) 惟 is 艱 difficult; 王 if your Majesty 忱 would but believe this, 不 there would be no 艱 obstructions, 允 and you would sincerely 協 combine 于 with 先 the former 王 kings 成 in perfecting 德 your virtue. 惟 說不言 Had I not advanced these suggestions, 有 厥咎 I should have been to blame.

SECTION XIV.

說命下

THE THIRD PART OF THE ORDERS OF YUE.

The 王 king 曰 said, 來 Come hither, 汝 you 說 Yuĕ; 台 I, 小子 the insignificant one, 舊 formerly 學 studied 于 under 甘盤 Kan-pwân, 既 after which 乃 遯 I retired 于 to 荒 the waste 野 wilderness, 入 and then went 宅 and dwelt 于 on the borders of 河 the Yellow river, 自 from 河 whence 徂 I repaired 亳 to the city of Pŏ; 暨 and yet 厥終 after all 罔 I have not 顯 attained to celebrity.

爾 But do you 惟訓 communicate instruction 于 to 朕 my 志 mind; 若 as in 作 the manufacture of 酒醴 sweet wine, 爾 do you 惟 constitute 麴 the fermenting 蘗 and saccharine ingredients; 若 or as 作 in the making of 和 agreeable 羹 soup, 爾 do you 惟 be 鹽 the salt 梅 and the prunes; 爾 do you 交 in your intercourse 修 endeavour to polish 予

me, 罔 by no means 予 棄 give me up; 予 and then I shall 惟 be 克 able 邁 to follow out 乃 your 訓 instructions. *

說 Yuĕ 曰 said, 王 Oh king! 人 men 求 seek for persons 多 of extensive 聞 information, (as their ministers,) 時 and then 惟 they can 建 establish 事 affairs; 學 but do you study 于 the 古 ancient 訓 lore, 乃 and you 有 will 獲 succeed in your undertakings. 事 In business 不 not 師 to imitate 古 the ancients, 以 and yet 克 to aim at 永 perpetuating 世 one's family, 匪說攸聞 is a thing I never yet heard of. †

惟 But 學 in study cultivate 遜 an humble 志 disposition, 務 and seek to maintain 時 incessant 敏 effort; 厥 thus your 修 improvement 乃 will be 來 perpetually advancing. 允 Sincerely 懷 reflect 于 on 茲 this, 道 and virtues 積 will accumulate 于 in 厥 your 躬 person. ‡

惟 To 敎 instruct others 學 半 is the half of study. 念 think then 終始 on the beginning and end (of learning) 典 while you are constantly 于 employed in 學 study, and then 厥 your 德 virtues 修 will be cultivated 罔 ere you are 覺 aware. §

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* In the making of wine, if the fermenting ingredients preponderate, it will be too bitter; and if the saccharine matter be excessive, it will be too sweet: but when both are properly adjusted, the wine will be perfect. So in compounding soup, if there be too much salt, it will be briny, or if an abundance of prunes, too sour; the two, however, must be just in due proportion, and the soup will be excellent.

† When a prince seeks for men of extensive information, he depends on others: but when he studies the ancients, he gets these resources in himself.

‡ When a man is of an humble mind, it is as if he had not yet mastered his object; and when he is ardent in study, it is as if he had not yet attained to perfection; stooping to learn from others, and indefatigable in exerting himself, then his attainments will be like the bursting forth of a fountain, constant and interrupted.

§ When in the commencement we learn for ourselves, this is learning; and when in the sequel we teach others, this is also learning: if we think only upon the foundation and aim of study

監 Reflect 于 on 先 the former 王 kings, as to 成 their perfect 憲 example, 其 and you will be 永 perpetually 無 without 愆 fault.

惟 Thus 說 I 式 尅 shall be able 欽 respectfully 承 to receive (your views), and you 旁 on all sides 招 will look about for 俊 talented 乂 and gifted men, 列 who may be appointed 于 to 庶位 the various offices of state.

王 The king 曰 said, 嗚呼 Oh 說 Yuĕ! 四海之內 should the people within the four seas 咸 all 仰 look up to 朕 my 德 virtue, 時 it will be entirely owing 乃 to your 風 instructions.

股 Legs 肱 and arms 惟 are necessary to constitute 人 a human body, 良 and virtuous 臣 ministers 惟 are essential to 聖 a wise prince.

昔 Formerly 先正 the first corrector 保衡 and adjudicator (E-yun) 作 succeeded in elevating 我 my 先王 progenitor (T'ang), 乃 and 曰 said, 予 if I 弗克 cannot 俾 make 厥 my 后 prince 惟 like 堯 Yaou 舜 and Shún, 其心 in my mind 愧恥 I feel as much ashamed, 若 as if 撻 I had been beaten 于 in 市 the public market; 一夫 and were one single subject 不 to fail 獲 in obtaining his rights, 則 he would 曰 exclaim, 時 "That 予之 is my 辜 fault." 佑 Thus he aided 我 my 烈 illustrious 祖 ancestor 格 in attaining merit 于 equal to 皇 high 天 Heaven. 爾 Do you 尙 therefore 明 intelligently 保 assist 予 me, 罔俾 and let not 阿衡 the great adjudicator 專 engross 美 all the excellencies 有商 of the Shang dynasty.

惟后 A prince, 非 without 賢 virtuous ministers 不 cannot 乂 govern the country; 惟賢 and virtuous ministers 非 without 后 a suitable sovereign 不 can

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and constantly keep our minds bent upon it, then our virtues will be improved without our being aware of our attainments.

find no one 食 to associate with. 其爾 May you 克紹 but continue 乃辟 to imitate 于先王 the former kings, 永 and thus perpetually 綏 tranquillize 民 the people. 說 Yuĕ 拜 bowed, 稽 and bent down 首 his head, 曰 saying. 敢 I will dare 對 to respond to your views myself, 揚 and proclaim abroad 天子之 your imperial majesty's 休 excellent 命 commands.

SECTION XV.

高宗肜日

THE DAILY SACRIFICE OF KAOU-TSUNG. *

高宗 Kaou-tsung 肜日 offered the daily sacrifice, 越有 when there passed by 雊 a crowing 雉 wild fowl. †

(His minister) 祖己 Tsoŏ-kè 曰 said, 惟 We must 先 first 格 correct 王 the king, and then 正 seek to adjust 厥 his 事 business. ‡

乃 He therefore 訓 admonished 于 the 王 king 曰 saying, 惟天 Heaven 監 surveys 下 the inferior 民 people, 典 and according 厥 to their 義 righteousness 降 sends down 年有永 long life, 有不永 or the contrary; 非 it is not 天 that Heaven 夭 wishes to destroy 民 the people, 民 but the people 中 midway 絕 cut off 命 their own lives. §

民 The people 有 having 不 neither 若 complied with 德 virtue, 不 nor 聽 acknowledged 罪 their crimes, 天 Heaven 既 has already prepared 孚 a certain 命

* This is contained in the edition written in both the ancient and modern hands.

† This was considered an ill omen, sent to reprove the Emperor for sacrificing improperly.

‡ Kaou-tsung had presented frequent sacrifices in his paternal temple, which were contrary to strict propriety, hence this prodigy was sent.

§ It seems that Kaou-tsung had been asking for length of days, and Tsoŏ-kè meant to say, that long life did not depend on praying, but on right conduct.

intimation 正 to enable them to correct 厥 their 德 actions; 乃 and yet 曰 you say, 其 what is that 如 to 台 us. *

嗚呼 Oh yes! 王 when the king 司 makes a point of 敬 regarding 民 the people, 罔非 there will assuredly be 天 a celestial 胤 posterity, 典祀 and the matter of sacrificing 無 would not merely 豐 be abundant 于 in the 昵 parental temple.

* This certain intimation alludes to the omen, which was sent to alarm and arouse the prince. Tsoò-kè meant that the king ought to have taken warning from the crowing pheasant, and not have considered it as an accidental occurrence, in order to excuse himself.

SECTION XVI.

西伯戡黎

THE WESTERN LORD'S CONQUEST OF LE. *

西 The western 伯 lord 既 having 戡 conquered 黎 the Lé country, (B. C. 1,140), 祖伊 Tsoò-e 恐 in some alarm 奔 hastened 告 to announce it 于 to 王 the king,

曰 Saying, 天子 Oh son of Heaven! 天 Heaven 既 having 訖 cut off 我 our 殷 Yin dynasty's 命 fate, 格 the principal 人 men 元 and the chief of the 龜 diviners 罔 do not 敢 presume 知 to speak of 吉 good fortune; 非 it is not that 先 the former 王 kings 不 have failed 相 to help 我 us 後人 their successors, 惟 but 王 your majesty 淫 by dissoluteness 戲 and folly 用自絕 has cut off your own hopes.

故 Therefore 天 Heaven 棄 has rejected 我 us, 不

* The western lord refers to 文王 Wăn-wâng; 黎 Lé is the name of a country, in the region of 上黨 Shâng-tàng, and 壺關 Hoo-kwan. According to history, when Wăn-wâng escaped from confinement at 羑里 Yew lé, he offered up the territory of 洛西 Lŏ-se, and the Emperor 紂 Chów presented him with bows, and

有 and we have no more 康 happy 食 meals;* (the people also) 不 do not 虞 consider 天性 the correct dictates of their nature, 不 whilst they neglect 迪 to comply with 率 the accustomed 典 regulations.

今 Now 我 our 民 people 罔 弗 invariably 欲 long for 喪 the termination (of the dynasty,) 曰 saying, 天曷不 Why does not Heaven 降 send down 威 its terrible infliction? 大 The extraordinary 命 decree (to overthrow the state) 不 why does it not 摯 come?†

今 Now 王 as to the king, 其 what is he 如 to 台 us?

王 The king 曰 said, 嗚呼 Oh yes, but as to 我 my 生 life, 不有 is not its 命 fate 在 dependent on 天 Heaven?

祖伊 Tsoo-e 反 then retired 曰 saying, 嗚呼 Alas! 乃 your 罪 crimes 多 are plentifully 參 spread out 在 on 上 high, 乃 and yet 能 you can 責 ascribe 命 your fate 于 to 天 Heaven!‡

殷之 When the Yin dynasty 即 comes to 喪 a speedy termination 指 they will point to 乃 your 功 affairs. 不 and in no case 無 will you avoid 羞 disgrace 于 in 爾 your own 邦 country.

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battle-axes, directing him to use his own discretion in correcting abuses, whilst he appointed him to the rank of western lord. No sooner had Wăn-wâng received this commission, than the people of Lé became disorderly; whereupon he raised an army, attacked, and conquered them. 祖伊 Tsoo-e perceived from this that the influence of the 周 Chow state, over which Wăn-wâng presided, was daily increasing, the more so since the conquest of the Lé country; and that, as the vices of the tyrant Chów were not repressed, the rising power of the western lord would affect the 殷 Yin dynasty, therefore he hastened in alarm to the king, to see if perhaps he might reform him.

* Having no happy meals, intimates the approach of famine.

† History says, that the people were so embittered by the tyranny of Chów, that they desired the overthrow of his rule, saying, why does not the celestial decree to send down calamities on the Yin dynasty speedily come.

‡ He meant by this, that although the people might long for his downfall, yet his life depended entirely on the decree of Heaven.

SECTION XVII.

THE COUNT 微子 OF WEI. *

微子 The lord of Wei 若曰 spoke to the following effect: 父師 Oh my principal 少師 and junior teachers! 殷 the Yin dynasty 其弗 cannot, 或 it is probable, 亂 correct 正 and rectify 四 the surrounding 方 regions; 我 our 祖 first ancestor (T'hang) 底 carried out (his merit,) 遂 and it was 陳 displayed 于 on 上 high, 我 but we 用 have been 沈 immersed 酗 and intoxicated 于 with 酒 wine, 用 and have thus 亂 confused 敗 and overturned 厥 our 德 virtues 于 in these 下 succeeding generations. †

殷 (The people of) the Yin dynasty, 罔不 without exception, 小大 both small and great, 好 are given up 草竊 to robberies 姦宄 and villainies; 卿士 the nobles 師師 lead each other on 非度 to lawless actions; 凡有 while those who 辜罪 have committed offences 乃 are 罔 not 恒 commonly 獲 apprehended; thus 小 the small 民 people 方興 are instigated (to evil,) and 相 mutually 爲 become 敵讎 foes to each other. 今 Now 殷 the Yin dynasty, 其 in its 淪 sinking 喪 and ruin, 若 resembles the condition of those 涉 who have to cross 大 a great 水 body of water, 其無 without 津 ford 涯 or shore; 殷遂喪 so that the fall of Yin 越至于今 is at hand. 曰

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* 微 Wei was the name of a state; the lord of that state was called 啟 K'hè, and was the eldest son of 帝乙 Té-yih, by a concubine. The lord of Wei was bitterly grieved to see the expected fall of the Yin dynasty, whereupon he consulted with 箕子 Ke-tszè, and 比干 Pè-kan: the dialogue between whom is here recorded.

† The principal teacher was 箕子 Ke-tszè, and the junior teacher 比干 Pè-kan. This means that the tyrant 紂 Chów was disorderly, and that there was no expectation of his setting the empire to rights. He speaks of himself as having been intoxicated with wine, because he preferred blaming himself, to attaching any fault to the prince.

He further said, 父師 Oh my principal 少師 and junior teachers! 我其 We have 發出 manifested 狂 insanity,* 吾家耄 so that the elders of our house 遂 have escaped 于 to 荒 the wilds; 今 and now 爾 you 無 neglect 指 to point out 告 and inform 予 us 顛隮 of the approaching ruin. 若之何其 How is this?

父師 The principal teacher 若 addressed him, 曰 saying, 王子 Oh my prince! 天 Heaven being about 毒 in anger 降 to send down 災 calamities 荒 in order to devastate 殷 the Yin 邦 country, 方 has just 興 excited (the ruler) 沈 to be immersed 酗 and intoxicated 于 with 酒 wine.†

乃 He 罔 does not 畏 fear that which 畏 he ought to dread, 咈 and has opposed 其 the 耆 old and 長 experienced men, 醻有位人 with those who have been long in office. 今 Moreover 殷民 the people of Yin 乃攘 steal 竊 and carry away 神祇之 the divinity-devoted, 犧 pure, 牷 and perfect 牲 sacrificial animals, which (those in office) 用 allow 以 to be 容 secreted, 將 and let them 食 be eaten 無災 with impunity.

降監 Looking down upon 殷民 the people of Yin, 用 we find 乂 that those who exercise government over them 讎 act like enemies, 斂 in exacting the duties; thus 召 they induce (the people) 敵讎 to regard them as enemies. (Now a prince and ministers doing this) 不 without 怠 relaxation, 罪 their crimes 合 are

* His saying "we," and not the tyrant Chów, is like the former sentence, in which he charges himself with drunkenness.

† This with what follows was uttered by 箕子 Ke-tszè. With reference to the tyrant 紂 Chów, it was on account of his irregularities that Heaven sent down calamities; but with reference to the people of the empire, then Chów's irregularities were the result of the celestial decree. Ke-tszè thus ascribes these things to Providence, in order to show his respect and fidelity to his sovereign.

united 于 in 一 one: until 多 many 瘝 are emaciated with hunger, 罔 and there is none 詔 to give information.

The 商 Shang (or Yin) dynasty 今其有災 having now fallen into calamity, 我興 I will arise 受 and share 其 its 敗 downfal; 商其 should the Shang dynasty 淪喪 be overturned, 我 I 罔 will never 爲 become 臣僕 servant to another; 詔 I would advise 王子 your highness, however, 出 to get out (of the country) 迪 and escape.* 我 I 舊 on a former occasion 云 by my suggestions 刻 injured 子 you;† but now 王子 if your highness 弗 do not 出 escape, 我 our royal 乃 house will 顚隮 become extinct.

自 Let each one 靖 rest (in what his mind feels to be his duty,) 人 that every man 自獻 may present himself pure 于 before 先 the former 王 kings. 我 For myself 不 I do not 顧 intend 行遯 to escape.

* He advised the prince to escape, as the dynasty ought not to be left without a successor; should the lord of Wei avoid the danger, he would be able to keep up the sacrifices on behalf of his ancestors.

† Formerly Ke-tszè, considering that the lord of Wei was the eldest son, and also virtuous, advised the emperor Yih to nomiuate him as his successor. The emperor, however, did not comply, and on the contrary set up Chów; Chów on this account was embittered against him; thus the suggestions of Ke-tszè turned out to the injury of the prince.

BOOK IV.

THE BOOK 周書 OF CHOW,

OR THE RECORDS OF THE CHOW DYNASTY.

SECTION 1.

泰誓上

THE FIRST PART OF THE GREAT OATH.*

惟 On the 十有三 13th 年 year (B. C. 1,121,) 春 in the spring, 大會 there was a great assembly (of the barons) 于 at 孟津 Măng-tsin. †

王 When the king 曰 said, ‡ 嗟 Oh 我 my 友 friendly 邦 states, 冢 and high 君 captains! 越 it has fallen 我 to me 御 to manage 事 these affairs, 庶 do all of you 士 warriors, therefore, 明 attentively 聽 listen 誓 to this my oath. §

惟天地 Heaven and earth are 萬物父母 the parents of all things: 惟人 men are 萬物之靈 the most intelligent part of snblunary things; 亶 the most truly 聰明 intellectual of men 作 become 元 chief 后 rulers, 元 and the chief 后 ruler 作 is 民父母 the parent of the people. ‖

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* When 武王 Woò-wâng attacked the 殷 Yin dynasty, the historians recorded the words of his oath, at the great assembly of the lords at 孟津 Măng-tsin, and entitled the section "the Great oath:" the first part was uttered before he crossed the Yellow river, and the two latter after he had crossed that stream. The edition in the modern hand-writing has not this section, but that in the ancient hand has it.

† Măng-tsin is in Lat. 34. 47. N. Long. 3. 52. W. The 13th year here mentioned is by some considered as the 13th year of 武王 Woò-wâng's reign, and by others the 13 years are thought to consist of nine years of 文王 Wăn-wâng's precedency, and three or four years of Woò-wâng's dominion after his succession.

‡ The historian calls him king by anticipation.

§ He is about to inform them of his object in attacking 商 Shang, and therefore desires their attention.

‖ Thus Heaven and Earth produce all things, but the best of these is man, and of the men thus brought forth the sages are the chief: these are principally distinguished that they may rule the people, and embody the feelings of Providence in cherishing mankind.

今商王受 Now Shów, the ruler of Shang, 弗敬 has been disrespectful 上天 towards high Heaven, 降 and thus brought down 災 calamities 下 upon these lower 民 people. *

沈湎 Immersed in wine, 冒色 and disordered by lust, 敢 he dared 行 to practice 暴 tyranny 虐 and oppression; 罪人 offenders 以 were made to involve 族 their relatives, 官人 and offices 以 were rendered 世 hereditary in families, 惟 while he only thought 宮 of palaces 室 and buildings, 臺 terraces 榭 and groves, 陂 dikes and 池 pools, 侈 with extravagant 服 apparel, 以殘 to the injury 害 and ruin 于 of 爾 you 萬 all 姓 people. At the same time 焚 he burned and 炙 roasted 忠 the faithful 良 and honest, 剖 flaying 剔 and ripping open 孕 pregnant 婦 women; so that 皇 high 天 Heaven 震怒 became incensed, 命 and ordered 我 my 文 accomplished 考 predecessor (Wăn-wâng) 肅 reverently 將 to sustain 天 the celestial 威 dignity; 大 but while his great 勳 merit 未集 was still incomplete, (he died.)

肆 Therefore 予 I, 小子 the insignificant one, 發 Fă, 以 by the reverting to me 爾 of you 友 friendly 邦 estates 冢 and high 君 captains, 觀 have shewn 政 the tendency of his government 于 over 商 the Shang dynasty; † 惟 but 受 Shów (the tyrant) 罔有 has not 悛心 the slightest disposition to reform; 乃 but on the contrary 夷居 he sits on his heels, 弗 and refuses 事 to serve 上帝 the Supreme Ruler, 神 with the celestial 祇 and terrestrial gods; 遺 neglecting 厥 the 先宗廟 temple of his ancestors 弗祀 without sacrificing to them; 犧牲 while the sacrificial

* Shów was the name of the tyrant 紂 Chów. This means that Chów was oppressive and did not act as the parent of the people.

† Eight hundred barons deserting the Shang dynasty and reverting to Chów, shews the character of the tyrant's government.

animals 粢盛 and meat-offerings 既 are given over 于 to be consumed by 凶 villains 盜 and robbers; 乃 at the same time 曰 he exclaims, "吾 I 有 possess 民 the people, 有 and 命 the decree in my favour," and all this 罔 without 懲 repressing 其 his 侮 insolence.

天 Heaven 佑 out of compassion to the 下 inferior 民 people 作 has appointed 之 over them 君 princes, and given 之 them 師 instructors, 惟 that 其 they 克 may 相 assist 上帝 the Supreme 寵 in cherishing, 綏 and tranquillizing 四 the four 方 quarters (of the world.) Thus 有罪 with regard to the guilty 無罪 or the innocent, 予曷敢 how dare we 有越 transgress 厥 his 志 will!

同力 When the strength (of contending parties) is equal, 度德 let us measure each other's virtue; 同德 should virtue be equal 度義 let us estimate the justice (of our respective claims.) * 受 Shów, (the tyrant) 有臣億萬 has thousands and millions of servants, 惟億萬心 but they have all thousands and millions of minds. 予 I 有 have only 臣三千 three thousand followers, 惟 but they are all of 一 one 心 mind.

商 Shang's 罪 crimes 貫 are pervading 盈 and overflowing, 天 so that Heaven 命 has given command 誅 to destroy 之 him; 予 if I 弗 do not 順 obey 天 (the will of) Heaven, 厥 my 罪 guilt 惟 will be 鈞 equal to his.

予 I, 小子 the insignificant one, 夙 day and 夜 night 祇 tremble 懼 with apprehension; 受 having received 命 the decree 文 from my accomplished 考 predecessor, 類 I have 于 sacrificed 上帝 to the Supreme Ruler, 宜 and made offerings 于 to the 冢 gods of the 土 land and grain; 以 and now 爾 with you 有

* This is a proverbial expression, used by warriors when about to enter into a contest.

衆 multitudes, 底 I will carry out 天之罰 the inflictions of Heaven,

天 When Heaven 矜 shows compassion 于 towards 民 the people, 民之所欲 then that which the people desire 天 heaven 必 will 從 grant it 之 to them; do 爾 you 向 therefore 弼 assist 予 me, 一 a single 人 individual, 永 and lastingly 清 cleanse (all within) 四 the four 海 seas; 時哉 this is now the time, 弗可失 and the opportunity must not be lost.

SECTION II.

泰誓中

THE SECOND PART OF THE GREAT OATH.

惟 On 戊午 the 28th day of the first month, 王 the king 次 halted 于 on the 河朔 north of the Yellow river, 羣 and the host 后 of nobles 以 with 師 their followers 畢 having 會 assembled, 王 his majesty 乃 then 徇 inspected 師 the troops, 而 and 誓 uttered the following oath:

曰 Saying, 嗚呼 Oh! 西土有衆 all you of the western land, 咸 universally 聽 listen 朕 to my 言 words.

我 I have 聞 heard 吉 that good 人 men, 爲 in practising 善 virtue, 惟 find 日 the days 不足 insufficient; 凶 and wicked 人 men, 爲 in the perpetration of 不善 vice, 亦 also 惟 find 日 the days 不足 too short; 今商王受 now Shów, the king of Shang, 力 vigorously 行 practises 無度 irregularities, 播 banishing 棄 and discarding 耆老 the old and venerable, 昵 and contracting 比 intimacies 罪 with iniquitous 人 men, 淫 wantonly 酗 getting intoxicated, 肆 and giving loose 虐 to his oppressions. 臣下 His subjects 化之 are corrupted by him, 朋家 until they form cabals, 作 and contract 仇 feuds; 矜 relying 權 on au-

thority 相滅 they destroy one another, 無 辜 while the innocent 顯 appeal 天 to Heaven, 穢 and the vicious 德 qualities (of the ruler) 彰 聞 become notorious.

惟 But 天 Heaven 惠 cherishes a regard 民 for the people, 惟 and the 辟 true sovereign 奉 reverently receives 天 the celestial decree. 有 夏 桀 When Kĕĕ, of the Hëá dynasty, 弗 克 refused 若 compliance 天 with Heaven, 流 and spread abroad 毒 poison 下 through the inferior 國 states, 天 乃 Heaven 佑 命 directed 成 the accomplished 湯 T'ang 降 to go down 黜 and cut off 夏 命 the decree in favour of Hëa.

惟 Now 受 Show's 罪 crimes 浮 surpass 于 those of 桀 Kĕĕ, 剝 degrading 喪 and expelling 元 the principal 良 honest man,* 賊 injuring 虐 and oppressing 諫 the counselling 輔 assistant,† 謂 saying, 己 that he himself 有 possesses 天 命 the decree of Heaven (in his favour;) 謂 he is also in the habit of saying, 敬 that respect 不 足 need not 行 be observed; 謂 further, 祭 that sacrifices 無 are of no 益 use; 謂 and finally, 暴 that oppression 無 inflicts no 傷 injury. 厥 鑒 But the mirror (in which he may discern his fate) 惟 is 不 not 遠 far off, 在 it is to be seen 彼 in the instance 夏 王 of the king of Hëá. 天 Heaven 其 has now 以 employed 予 me 乂 to regulate 民 the people; 朕 my 夢 dream 協 corresponds with 朕 my 卜 divinations, 襲 thus there is a repetition 于 休 favourable 祥 omens, 戎 and in our attack 商 on Shang 必 we must 克 succeed.

受 The tyrant Show 有 has 億 millions 兆 and masses 夷 of common-place 人 men, who have all 離 estranged 心 minds and 離 scattering 德 qualities

* The honest man refers to the Lord of Wei.
† The counselling assistant is Pe-kan.

予 I 有 have 乱臣十人 ten ministers capable of quelling disorders, 同 who are of united 心 views 同 and similar 德 dispositions. Thus 雖 although 有 he may have 周親 people extremely near, 不如 they are not to be compared 仁人 to my benevolent men.

天 Heaven's 視 views (may be ascertained) 自 from 我 our 民 people's 視 views; 天 and Heaven's 聽 discriminations (may be known) 自 from 我 our 民 subject's 聽 discriminations. 百姓 The people now 有 are already 過 casting blame 在 on 予 me, — the one 人 man, (for delaying my operations), 今 now, therefore, 朕 I 必 must 往 go forward.

我 My 武 military operations 惟 must here 揚 commence, 侵 whilst I enter 于 upon 之 his 疆 territories, 取 to take away 彼 that 凶 wicked 殘 tyrant; 我 my 伐 attacks 用 will be 張 extended, 于湯有光 and more glorious than those of T'hang.

勗哉 Be stimulated to exertion, 夫子 Oh my warriors! 罔 but do not 或 still 無 be without 畏 fear; 寧 rather 執 seize (the idea) 非 that we are unable 敵 to cope with him. 百姓 His people 懍懍 are apprehensive, 若崩厥角 as though their horn were brought low. 嗚呼 Oh! 乃 do you put forth 一 one 德 effort, 一 and be of one 心 mind, 其定 then will you establish 厥 your 功 merit, 惟 and 克 extend it 永 to distant 世 ages.

SECTION III.

泰誓下

THE THIRD PART OF THE GREAT OATH.

時 On the time 厥 of the 明 morrow, 王 the king 乃 took 大 a general 巡 review 六 of his six 師 legions, and then 明 clearly made known 誓 the following oath 衆 to all 士 his warriors;

王 The king 曰 said, 嗚呼 Oh you 我 西 土 君子 brave men of our western country, 天 Heaven 有 possesses 顯 exalted 道 regulations, which 厥 in their 類 kind 惟 are 彰 splendid; 今 商 王 受 but Shów, the king of Shang, 狎 has despised 侮 and scorned 五 the five 常 cardinal virtues, 荒 being dissolute, 怠 indolent, 弗 敬 and disrespectful, 自 絕 he has cut himself off 于 from 天 the protection of Heaven, 結 and contracted 怨 enmity 于 with 民 the common people.

斮 朝 涉 之 脛 He has chopped off the legs of those who early in the morning waded through the streams, * 剖 賢 人 之 心 and ripped open the heart of the virtuous man; † 作 he has made use of 威 punishments merely 殺 to kill 戮 and slaughter, thus 毒 diffusing poison 痡 and pain over (all within) 四 the four 海 seas; 崇 he has honoured 信 and confided in 姦 the treacherous 回 and depraved, 放 while he has banished 黜 and degraded 師 his instructors 保 and guardians; 屏 he has set aside 棄 and discarded 典 laws 刑 and regulations, 囚 while he has confined 奴 and enslaved 正 the upright 士 scholar; ‡

* Seeing some crossing the water early in the morning, in the month of winter, he said that their legs must be well adapted for standing the cold, and therefore had them cut off for his inspection.

† 比干 Pè-kan strenuously admonished the tyrant, when 紂 Chów enraged said, "I have heard that the heart of a sage has seven orifices," wherefore he cut open Pè-kan, to look at his heart.

‡ The upright scholar refers to 箕子 Ke-tszè.

郊 the sacrifices to heaven 社 and earth 不 he has not 修 attended to, 宗 the ancestorial 廟 temples 不 have not been 享 refreshed with offerings: 作 he has invented 奇 strange 技 ingenuities 淫 and wanton 巧 tricks 以悅 to please the 婦人 female sex;* therefore 上帝 the Supreme Ruler, 弗 not 順 approving of him, 祝 has determined 降 on sending down 時 this 喪 calamity: 爾其 do you 孜孜 strenuously 奉 aid 予 me, — a single 人 individual, 恭 in respectfully 行 carrying out 天 the celestial 罰 inflictions.

古人 The ancients 有 have 言 a proverb, 曰 which says, 撫 He who soothes 我 me 則 is 后 my prince, 虐 he who oppresses 我 me 則 is 讎 my foe; 獨夫 the abandoned fellow † 受 Show 洪惟 has greatly 作 practiced 威 oppression, 乃 he is therefore 汝 your 世 eternal 讎 enemy. 樹 In planting 德 virtue, 務 we are anxious 滋 to nourish it, 除 in abolishing 惡 vice, 務 the main thing is 本 to root it up: 肆 therefore 予 I, 小子 the insignificant one, 誕 have extensively 以 employed 爾衆士 all you warriors 殄 殲 to exterminate 乃 your 讎 enemy; 爾衆士 Oh all you soldiers! 其 do you 尙 emulate (the virtue of) those who 迪 practice 果 daring and 毅 boldness, 以 in order 登 to perfect the design 乃 of your 辟 prince; 功 should your merit 多 be great 有 you will meet with 厚 a liberal 賞 reward, 不 but if you do not 迪 lead on in the path of virtue 有 you will be 顯 publicly 戮 executed.

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* The Record of Remarkable Females says, that the tyrant 紂 Chów greased a brazen pillar, under which he put burning charcoal; he then ordered criminals to walk over the same, and when the wretches frequently fell into the fire, his mistress 妲己 Tă-kè would laugh. Thus the punishment of the burning pillar was merely intended to please his concubine.

† An abandoned fellow is one whom Heaven has decreed to cut off, and men consented to forsake.

嗚呼 Oh yes! 惟我 my 文 accomplished 考 ancestor 若 resembled 日月之照臨 the splendid shining of the sun and moon, 光 displaying brightness 于 through 四 all 方 quarters, 顯 but more conspicuously 于 in 西 the western 土 region. Thus 惟 it is only 我 our 有 state of 周 Chow 誕 that can extensively 受 receive (the homage) 多 of the numerous 方 provinces. 予 Should I 克 conquer 受 the tyrant Shów, 非 it will not be 予 owing to my 武 military ardour, 惟 but to 朕 my 文 accomplished 考 parent's 無罪 innocency; 受 and should Shów 克 prevail over 予 me, 非 it will not be 朕 my 文 honoured 考 parent's 有罪 fault; 惟 but because 予 I, 小子 the insignificant one, 無 am deficient 良 in goodness.

SECTION IV.

THE OATH 牧誓 AT MUH. *

時甲子 On the 4th day of the 2d month, 昧爽 before it was yet dawn, 王 the king 朝 early 至 came 于 to 商郊 the borders of the Shang country, 牧野 to the desert of Mŭh, 乃誓 where he proclaimed this oath. 王 His Majesty 左 in his left hand 杖 held 黃 a yellow 鉞 hatchet, while 右 his right 秉 grasped 白 a white 旄 ensign, 以 and 麾 brandishing it, 曰 he said, 逖矣 It is a long journey, 西土之人 Oh you men of the west!

王 The king 曰 said, 嗟 Oh! 我 my 友 friendly 邦 states, 冢 and high 君 captains, 御 with those who controul 事 affairs, 司徒 the minister of public instruction, 司馬 the minister of war, 司空 and the

* 牧 Mŭh is the name of a country, south of 朝歌 Chaou-ko; which is the present 冶 Tae district, in 衛輝 Wei-hwuy. 武王 Woò wâng having assembled his troops in the wilderness of Mŭh, administered this oath before the engagement.

minister of public works ; * 亞 you squires 旅 and vassals, 師氏 you guardians of the gates, 千夫長 with the rulers of thousands 百夫長 and rulers of hundreds ;

及 Together with 庸 you men of Yûng, 蜀 Shŭh, 羌 Keang, 髳 Mow, 微 Wei, 盧 Loo, 彭 Pǎng, 濮人 and Pŏ ; † 稱 Raise 爾 your 戈 javelins, 比 prepare 爾 your 干 shields, 立 and erect 爾 your 矛 spears, 予 whilst I 其 administer this 誓 oath.

王 The king 曰 then said, 古人 The ancients 有 have 言 a proverb, 曰 which says, 牝雞 The hen 無 does not 晨 (usually announce) the morning ; 牝雞 but when a hen 之晨 crows at dawn, 惟 it is 家之 索 portentous for the family.

今 Now 商王受 Shów, the king of Shang, 惟婦 言是用 listens only to the advice of women ; ‡ 昏 he improperly 棄 disregards 厥 the 肆祀 arrangement of sacrifices, 弗答 without recompensing (his ancestors ;) 昏 he wrongfully 棄 discards 厥遺王父 the offspring of his royal father, 母弟 and his younger brother by the same mother, 不 not dealing with them 迪 according to the right way ; 乃 while 惟四方之多罪逋逃 fugitives and vagabonds laden with crimes, from all quarters, 是 these 崇 he honours, 是 these 長 he promotes, 是 these 信 he con-

* These three ministers of state were the nobles in the employ of Woo-wâng.

† When Woo-wâng attacked 紂 Chów, there were 800 nobles, who without previous arrangement assembled around him ; but on administering the oath to his troops, he merely mentioned these eight states, because they were near to his western capital, and had formerly been subjected to his controul.

‡ The Record of Remarkable Females says, That Chów was so fond of wine, and given up to pleasure, that he would never quit the side of 妲己 Tă-kè ; those whom Tă-ke approved of he ennobled ; those whom she hated, he slew ; and abided entirely by the advice of his concubine.

fi.les in, 是 and these 使 he employs; 是 yea these 以 爲 he constitutes 大夫 great officers 卿士 and nobles, 俾 allowing them 暴 to oppress 虐 and tyrannize 于 over 百姓 the people; 以 and become 姦 traitors 宄 and villains 于 in 商邑 the city of Shang.

今 Now 予 I, 發 Fă, 惟 have 恭 respectfully 行 undertaken to carry out 天之罰 the inflictions of Heaven; 今日之事 therefore in this day's operations 不 you should not 愆于 exceed 六步 six 七步 or seven steps (in the charge,) 乃 and then 止 halt 齊焉 and dress.* 夫子 Oh my warriors, 勖哉 be energetic!

不 Also do not 愆于 exceed 四伐 four 五伐 or five blows in the attack, 六伐 or at most six 七伐 or seven blows, 乃 and then 止 halt 齊焉 and dress;† 勖哉 exert yourselves, 夫子 Oh my brave fellows!

尙 Emulate 桓桓 military ardour, 如 like 虎 tigers, 如 and 貔 panthers, 如 like 熊 bears 如 and 羆 hyenas, 于 商郊 when you attack the borders of Shang; 弗 do not 迓 rush on those 克 who are willing 奔 to surrender, 以 that they may 役 become servants 西土 to our western country. 勖哉 Be stimulated to exertion, 夫子 Oh my men!

Those of 爾 you 所 who 弗 do not 勖 exert yourselves, 其 will bring down 于 on 爾 your own 躬 persons 有戮 destruction and ruin.

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* He here instructs them in the mode of advancing and receding, whilst charging the enemy, that they might guard against a tumultuous rushing on the foe.

† He here points out the method of attack, in order to caution them against disorderly fighting.

SECTION V.

MILITARY 武成 COMPLETION. *

惟 On 一 the first 月 month, 壬辰 on the second day of the month, † 旁 soon after 死魄 the wane of the former moon, 越 and further 翼日 on the morrow, 癸巳 on the third day, 王 the king 朝 early in the morning 步 set out 自 from 周 Chow 于 to go 征伐 to the attack 商 of Shang.

底 He then set forth 商之罪 the crimes of Shang, 告 and announced 于 to 皇 Imperial 天 Heaven 后 and Empress 土 Earth, 所過 as well as to the surrounding 名 famous 山 hills 大 and great 川 rivers, 曰 saying, 惟有道曾孫 I, the descendant of the virtuous, 周王發 Fă, the king of Chow, 將 have occasion 有 to inflict 大 a great 正 correction 于 on 商 Shang. 今 Now 商王受 Shów, the king of Shang, 無 has been regardless of 道 the right way, 暴殄 oppressing 天 Heaven's 物 creatures, 害虐 and injuring 烝民 the people; 爲 whilst he has become 天下逋逃主 the chief of all the vagabonds in the empire, 萃 who are collected (in his courts) 淵 as (fishes) in pools, and 藪 (wild beasts) in thickets. Therefore 予 I, 小子 the insignificant one, 既 having 獲 obtained 仁人 virtuous advisers, 敢 presume 祇 respectfully 承 to receive the commission 上 of the Supreme 帝 Ruler, 以 in order 遏 to suppress 亂

* The historians here record Woò-wâng's going to the attack, after which he returned the animals sacrificed to the gods, and informed the princes, which circumstances, together with the affairs of his government, form one section; and because in the course of the chapter the words "military completion" occur, they make this the title of the section. The modern edition has it not, but the ancient one has it.

† This first month is the modern 12th month: it is not called the new year, and only "the first month," because Shang established the new year in the 12th month.

confused 畧 counsels; let then 華夏 the flowery nation, 蠻貊 and the surrounding barbarians, 罔不 invariably 率 follow 俾 and comply.

惟 Only 爾 may you 有神 gods 尚 be 克 enabled 相 to help 予 me. 以 In 濟 saving 兆 the millions 民 of the people, 無作神羞 and not bring disgrace on your divinity-ships. 既戊午 On the 28th day of the 1st moon, 師 my troops 遂 crossed the river 孟津 at Măng-tsin: 癸亥 on the 3rd of the 2nd moon, 陳 I drew up my army 于 on 商郊 the borders of the Shang country, 俟 to wait for 天 Heaven's 休 exterminating 命 decree. 甲子 On the 4th day of the second moon, 昧爽 before the dawn of day, 受 Show 率 led out 其 his 旅 hosts 若 as thick as 林 trees in the forest, 會 and collected them 于 in 牧野 the desert of Mŭh. 罔 But they did not 有敵 oppose themselves 于 to 我 my 師 soldiers; on the contrary 前 the front 徒 ranks 倒 inverted 戈 their weapons, 攻 and attacked 于 those in 後 the rear, 以 until 北 they fled; then 血 the blood 流 flowed (sufficient) 漂 to float 杵 a post, 一戎衣 and by our one arming 天下 the empire 大 was extensively 定 settled. 乃 Then 反 we reversed 商 Shang's 政 government, 政 and in politics 由 followed 舊 the old rule; 釋 opening 箕子 Ke-tszè's 囚 prison, 封 and honouring 比干 Pe-kan's 墓 grave, 式 while I respected 商 Shang's 容 intelligent men, 閭 and the poor villagers. Afterwards 散 I dispersed 鹿臺之財 the property accumulated at Lŭh-tae, 發 and distributed 鉅橋之粟 the corn collected at Keu-keaou; 大 thus conferring great 賚 benefits 于 on all within 四 the four 海 seas, 而 until 萬 the myriads 姓 of the people 悅 cheerfully 服 submitted.

厥 When the 四 fourth 月 moon 哉 began 生 to display 明 her brightness, 王 the king 來 came 自

from 商 Shang 至 even 于 to 豐 Fung, * 乃 when 偃 he put a stop to 武 military operations, 修 and cultivated 文 literature, 歸 returning 馬 the war-horses 于 to 華山之陽 the south of the flowery mountain, 放 and letting go 牛 the draught-oxen 于 in 桃林之野 the wastes of the peach groves; † 示 while he announced 天下 to the empire 弗 the cessation of 服 military service.

既 When 生 (the moon) had begun 魄 to wane, 庶邦 the neighbouring states 冢君 and the great chiefs, 暨 together with the 百 hundred 工 officers 受 received 命 the commands 于 of 周 Chow.

丁未 On the 18th day of the same moon, 祀 he offered sacrifices 于 in 周廟 the temple of Chow, 邦甸 the barons of the nearer states, 侯衛 and the lords of the border provinces, 駿 hastened 奔走 and ran, 執 to hold 豆 the wooden 籩 and bamboo vessels, (used in sacrificing); 越 after 三 three 日 days, 庚戌 on the 21st of the moon, 柴 the woods were fired (in honor of heaven) 望 and (the hills and rivers) sacrificed to, 大告 to announce publicly 武成 the completion of the military exploit.

王 The king 若曰 then spoke to the following effect: 嗚呼 Oh you 羣 host of 后 princes! 惟 the 先 former 王 king (How-tseih) 建 established 邦 the country 啓 and opened out 土 the territory (of Chow). 公劉 Kung-lew (his grandson) 克 was able 篤 to give weight 前 to former 烈 merit; 至于 until 太王 T'haé-wâng 肇 laid 基 the foundation of 王 the royal 迹 fortunes, and 王季 Wâng-kweí 其勤 laboured to promote (the interests of)

* Fung was the former capital of Wán-wâng, situated near the present 長安 Châng-gan, (Lat. 34. 16. N. Long. 7. 33. W.) where the temples of the former kings of Chow were erected.

† The peach grove is the modern Hwa-yin. (Lat. 34. 30. N. Long. 6. 30. W.)

王 the imperial 家 house. Further 我 our 文 accomplished 考 predecessor 文王 Wăn-wang 克 succeeded in 成 perfecting 厥 his 勳 merit, 誕 and greatly 膺 responded to 天 the celestial 命 decree, 以 in order to 撫 soothe 方夏 the flowery region. Thus 大 the great 邦 states 畏 dreaded 其 his 力 power, and 小 the smaller 邦 domains 懷 cherished a regard for 其 his 德 virtue, 惟 for the space of 九 nine 年 years, when 大統 the general control of the empire 未 not being yet 集 vested in his hands, 予 I, 小子 the insignificant one, 其 have undertaken 丞 to carry out 厥 his 志 views.

粤 Having respectfully received 天 Heaven's 成 complete 命 decree, 肆 forthwith 予 I 東征 marched eastward 綏 to tranquillize 厥 the 士 male 女 and female (subjects of the tyrant), 惟 when 其 his 士 warriors 女 and females 篚 brought in baskets 厥 their 玄 black 黃 and yellow silks, 昭 manifesting thereby 我 that our 周王 kings of Chow 天休震動 were moved alone by Heaven's excellent decree, 用 on which account 附 they joined themselves 我 to our 大 great 邑 city 周 of Chow.

列 He then arranged 爵 the nobles 惟 into 五 five ranks, * 分 and divided 土 the territory 惟 according to 三 three classes ;† 建 appointing 官 officers 惟 he fixed on 賢 men of talent, 位 in employing people 事 in business 惟 he made use of 能 the more capable, 重 he laid stress on 民 the people's 五 five 教 lessons of instruction, ‡ 惟 and paid attention to 食

* The fives degrees of nobility were dukes, marquises, earls, viscounts, and barons.

† The three classes of the divisions of territory were, to a duke or a marquis a hundred square le, to an earl 70 le, and to a viscount or baron 50 le.

‡ The five lessons of instruction refer to the duties existing between the five human relations.

food, 喪 funerals, 祭 and sacrifices, 惇 he was liberal 信 to the sincere, 明 he distinguished 義 the righteous, 崇 he honoured 德 the virtuous, 報 and rewarded 功 the meritorious. Thus he had only 垂 to let his robes hang down, 拱 and to fold his hands, 而 and 天下 the empire 治 was governed.

SECTION VI.

THE 洪 GREAT 範 PLAN. *

惟 On the 十有三 13th 祀 year (B. C. 1,121,) 王 the king 訪 went to enquire 于 of 箕子 Kê-tszè ; † When 王 the king 乃 seriously 言 addressed him, 曰 saying, 嗚呼 Oh you 箕子 Kê-tszè ! 惟 天 Heaven 陰 has secretly 騭 settled 下 the lower 民 people, 相 aiding 協 and according with 厥 that in which 居 they rest : 我 but I 不 do not 知 know 其 the 彝倫攸敘 arrangement of those invariable principles.

箕子 Kê-tszè 乃 as seriously 言 replied, 曰 saying, 我 I 聞 have heard 在 that in 昔 old time, 鯀 Kwăn 陻 tried to stop 洪 the overwhelming 水 waters, and 汩 improperly 陳 interfered with 其 the 五 five 行 elements ; 帝 the Supreme Ruler 乃 was 震 moved with 怒 indignation, 不畀 and withheld from him 洪 the great 範 plan, with 九 the nine 疇 classifications : 彝 thus the invariable 倫 principles 攸 were

* When Yu drained off the great waters, there was given to him a book, derived from the river Lŏ, which was the "Great Plan." The historians record that Woò-wâng, having conquered Yin, enquired of Kê-tszè, respecting the celestial way, when Kê-tszè spread the Great Plan before him. The present and former editions both have this section.

† Kê-tszè had been used to say, That should the Shang dynasty be destroyed, he would never serve another. The historians assert, that after Kê-tszè had spread the Great Plan before the king, Woò-wâng promoted him to the kingdom of Corea, and thus he did not serve another.

殛 destroyed, and 鯀 Kwăn 則 was 殛 driven 死 to death. 禹 Yù 乃 then 嗣興 rose as his successor, 天 and Heaven 乃錫 gave to 禹 Yù 洪 the great 範 plan and 九 the nine 疇 classifications, so that 彝 the invariable 倫 principles 攸 were 敘 arranged.*

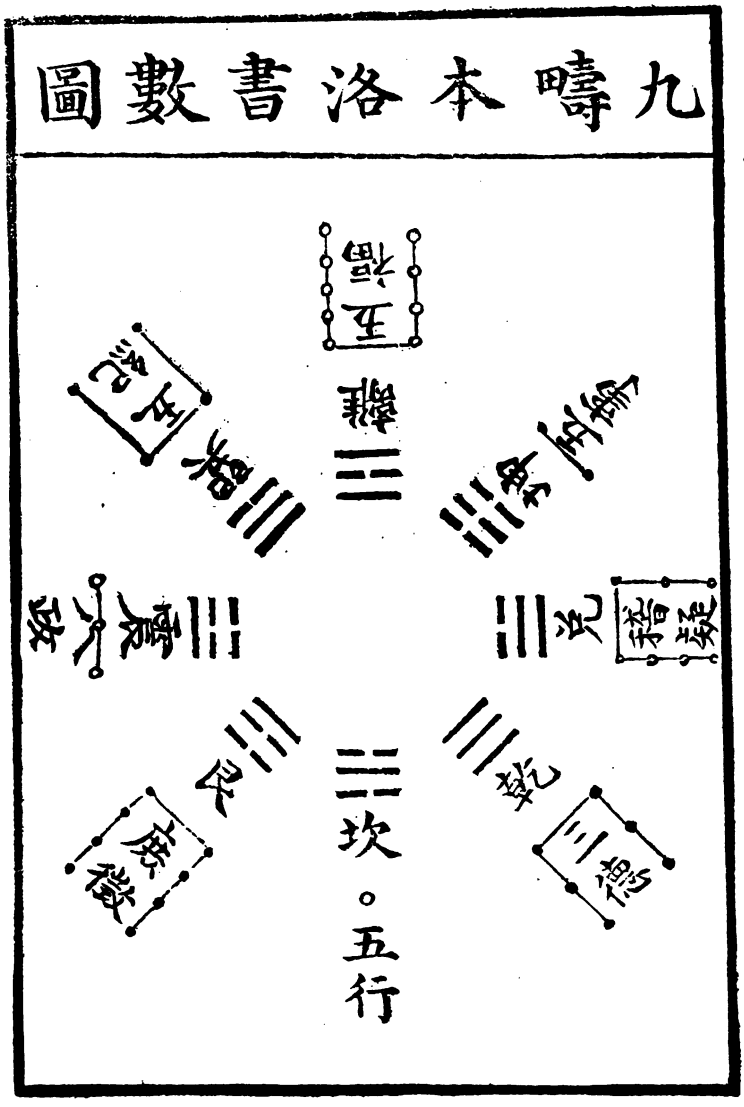
初一 The first of these 曰 was, 五 the five 行 elements; 次二 the second in order 曰 was, 敬 a respectful 用 use of 五 the five 事 senses; 次三 the third 曰 was, 農用 an economical attention to 八 the eight 政 regulations; 次四 the fourth 曰 was, 協 a harmonious 用 use of 五 the five 紀 arrangers; 次五 the fifth 曰 was, 建 an established 用 performance of 皇 the princely 極 perfections; 次六 the sixth 曰 was, 乂 a well-regulated 用 carrying out of 三 the three 德 virtues; 次七 the seventh 曰 was, 明 an intelligent 用 attention to 稽 the examination of 疑 doubts; 次八 the eighth 曰 was, 念 a considerate 用 use of 庶 the general 徵 verifications; 次九 the ninth 曰 was, 嚮 an earnest 用 tending towards 五 the five 福 blessings, and 威 an awe-struck 用 avoiding of 六 the six 極 extreme visitations.

一 In the first place, there were 五 the five 行 elements; 一 the first (of which) 曰 was called 水 water, 二 the second 曰 was 火 fire, 三 the third 曰 was 木 wood, 四 the fourth 曰 was 金 metal, 五 and the fifth 曰 was 土 earth. 水 Water 曰 is described as 潤 dripping 下 down, 火 and fire 曰

* K'hung-she has said, that Heaven conferred on Yù the divine tortoise, bearing a book out of the river; on its back were various numbers up to nine: Yù arranged them, and completed the nine species. The Yîh-king says, that the Yellow river produced the delineation, and the Lŏ river the treatise, the sage took a pattern from them, and the merit of draining the waters was completed. On the head of the tortoise was the number 9, on the tail 1, on the left side 3, and on the right 7, 2 and 4 formed the shoulders, and 6 and 8 the thighs; these were the numbers of the Lŏ book.

DIAGRAM OF THE RECORD FROM THE RIVER LO,

With the nine Classifications.



as 炎 blazing 上 up; 木 wood 曰 is sometimes 曲 crooked 直 and sometimes straight; 金 metal 曰 is now 從 yielding 革 and then hard; while 土 (the properties of) earth 爰 are displayed 稼 in sowing 穡 and reap ing. 潤 That which drips 下 down 作 becomes 鹹 brackish (as the sea,) 炎 that which blazes 上 up 作 becomes 苦 bitter (as soot,) 曲 that which is occasionally crooked 直 and straight 作 becomes 酸 sour, (as certain vegetables,) 從 that which is at times yielding 革 and hard 作 becomes 辛 acrid, (as the taste of some metals,) 稼 and that which is sown 穡 and reaped 作 becomes 甘 sweet (as corn.)

二 In the second place, there were 五 the five 事 senses, 一 the first of which 曰 was called 貌 shape, 二 the second 曰 termed 言 speech, 三 the third 曰 denominated 視 sight, 四 the fourth 曰 was called 聽 hearing, 五 and the fifth 曰 was entitled 思 thinking. * 貌 Shape 曰 may be referred to 恭 respect, 言 speech 曰 may be classed under 從 compliance, 視 sight 曰 may be ranked with 明 clearness, 聽 hearing 曰 may be arranged under 聰 perception, 思 and thought 曰 allied to 睿 intelligence. 恭 Respect 作 produces 肅 veneration, 從 compliance 作 is the foundation of 乂 government, 明 clearness 作 leads to 哲 knowledge, 聰 perception 作 to 謀 device, 睿 and intelligence 作 to 聖 perfect wisdom.

三 In the third place, 八 there were the eight 政 regulators; 一 the first of which 曰 was called 食 the provider of food, 二 the second 曰 was termed 貨 the gatherer of property, † 三 the third 曰 was de-

* When men are first born their external form is completed, after coming into the world, their voice is heard; after awhile they can see; subsequent to this they hear; and in the course of time begin to think.

† Food is that which people have most urgent need of, property is that on which men mainly depend, hence they are put in the first and second place.

nominated 祀 the presenter of offerings, 四 the fourth 曰 was entitled 司空 the superintendent of public works, 五 the fifth 曰 was called 司徒 the minister of instruction, 六 the sixth 曰 was considered as 司寇 the criminal judge, 七 the seventh 曰 was made 賓 (the receiver) of guests, 八 and the eighth 曰 was promoted to be 師 general of the army.

四 In the fourth place, there were 五 the five 紀 arrangers; 一 the first of which 曰 was called 歲 the circuit of the seasons, 二 the second 曰 was called 月 the moon, 三 the third 曰 was denominated 日 the sun, 四 the fourth 曰 was termed 星辰 the stars, 五 and the fifth 曰 was referred to 曆數 the astronomical calculations.

五 In the fifth place, there were 皇 the princely 極 perfections. 皇 Let the prince 建 establish 其有極 the point of perfection, 斂 and accumulating 時 the 五 five kinds of 福 blessings, 用 let him 敷 diffusively 錫 confer them on 厥 the 庶 common 民 people; 惟時 then 厥 the 庶 common 民 people, 于 on account of 汝 his 極 perfections, 錫 will afford 汝 him 保極 perfect protection.*

* This means that the prince ought to carry out to the utmost the duties of the human relations. Thus in regard to the relation subsisting between parents and children he should be extremely affectionate, and then all the parents and children would take him for a pattern. Thus also with regard to the conjugal and fraternal relations, let the prince first set a perfect pattern, and the whole empire will imitate him. In this way the suitability of rational principles being invariably carried out, in every word and action, without a hair's breadth of excess or defect, the point of perfection will be established. Now perfection is the foundation of happiness, and happiness is the certain result of perfection; wherever perfection is established happiness will certainly accumulate. But the prince does not accumulate happiness merely to benefit his own person; he aims likewise to disseminate that happiness abroad among the people, so that every one may be affected and transformed by his example; this is what is called diffusing blessings abroad among the people. The people seeing this will defend their prince to the utmost, and not dare to desert him.

凡 Whenever 厥 the 庶 common 民 people 無有 avoid 淫朋 cabals, 人 and the officers 無有 keep from 比德 forming factions, 惟 it is solely because 皇 the prince 作 has attained 極 perfection.

凡 When there are any among 厥 the 庶 common 民 people 有猷 who display contrivance, 有爲 activity, 有守 and determination, 汝則念之 let your Majesty bear them in mind. When any 不 are not yet 協 joined 于 to 極 perfect goodness, 不 and still not 罹 inveigled 于 in 咎 crime, * 皇 let the prince 則 then 受之 take them in hand; 而康 而色 while on those who wear a placid countenance, 曰予 and profess 攸 to be 好 enamoured with 德 virtue, 汝 do you 則 then 錫之 confer 福 emolument. 時 Thus these 人 people 斯 其 惟 will attain to 皇之極 the perfection of the prince.

無 Do not 虐 oppress 煢 the poor 獨 and solitary, 而 畏 nor dread 高 the high and 明 honourable. †

人之 When officers 有能 display capacity 有爲 and activity, 使 羞 promote 其 their 行 views, 而 and 邦 the country 其 will be 昌 prosperous. 凡 All 厥 the 正人 magistrates 既 being 富 well paid, 方 insist on 穀 their doing good; 汝 if you 弗 能 cannot 使 render them 有好 comfortable 于 in 而 their own 家 families, 時 these 人 men 斯 其 will soon be 辜 involved in crimes; ‡ and 于 when 其 they 無好 are averse to 德 virtue, 汝 雖 although you 錫 confer 之 on them 福 emolument, 其作汝用咎

* These are men of mediocrity; if encouraged, they will practise virtue, but if neglected, they will sink into vice; hence the prince should take them in hand.

† This means, that should the meanest of the people practise virtue, they ought to be encouraged; and if the great and noble do wrong, they must be reproved.

‡ When salaries are not regularly paid, and the necessaries of life not afforded, then men cannot be comfortable at home, and will soon take improper means to supply their wants.

you will only render yourself an accomplice in their villainies.

無偏 In order to prevent partiality 無陂 and injustice, 遵 let (the people) follow 王之 the royal 義 rectitude; 無有 in order to avoid 作好 excessive attachments, 遵 let them obey 王之 the royal 道 doctrines; 無有 in order to exclude 作惡 extreme antipathies. 遵 let them pursue 王之 the royal 路 way. 無偏 When they are without partialities 無黨 and cabals, 王 the royal 道 doctrines 蕩蕩 will be enlarged and extended; 無黨 when party spirit 無偏 and prejudices cease, 王道 the royal way 平平 will be easy and unobstructed; 無反 when there are no rebellions 無側 nor corruptions, 王道 the royal course 正直 will be straight and even; (thus the people) 會其 will be brought together 有極 to perfection, 歸其 and will revert 有極 to extreme goodness.

曰 He proceeded to observe, 皇極之敷言 that the wide-spread inculcation of the princely perfections, 是 is none other than 彝 the invariable principle, 是 and the right kind of 訓 instruction; 于帝其訓 it is also the instruction sanctioned by the Supreme.

凡 Whenever 厥 the 庶 common 民 people 極之 carry out 敷言 these wide-spread instructions, 是訓是行 they teach them and practise them, 以近 in order to approximate to 天子之光 the splendour of the Son of Heaven; 曰 while they say, 天子 the emperor 作 is 民 the people's 父母 parent, 以爲 and thus he becomes 天下王 the ruler of all sublunary things.

六 In the sixth place, there are 三 the three 德 virtues, 一 the first of which 曰 is called 正直 even-handed justice, 二 the second 曰 is denominated 剛克 strict rule, 三 and the third 曰 is termed 柔克 a

mild course of government. 平 In peaceful 康 and tranquil times, 正直 be strictly just. When the people 強 are obstinate 弗友 and unyielding, 剛克 rule them by severity; 燮 when they are harmonious 友 and compliant, 柔克 govern them with mildness; 沈潛 when they are deeply sunk in barbarity, 剛克 rule them with rigour; 高 and when they are elevated 明 in the scale of civilization, 柔克 let your administration be lenient.

惟 Only the 辟 sovereign 作 should confer 福 emoluments, 惟辟 and he only 作 inflict 威 punishments, 惟辟 while to the prince alone 玉食 belongs the property of the state; 臣 the subject 無有 has nothing to do with 作 conferring 福 rewards, 作 inflicting 威 punishments, 玉食 or administering the wealth of the nation.

臣之 When subjects 有作 confer 福 emoluments, 作 inflict 威 punishments, 玉食 or interfere with the disposal of the public property, 其害 then injury will accrue 于 to 而 their 家 families, and 凶 ruin 于 to 而 their 國 country. 人 When men in office 用 are 側 corrupt, 頗 unjust, 僻 and selfish, 民 the people 用 will 僭 err and 忒 transgress.

七 In the seventh place, there was 稽 the examination of 疑 doubts. (When doubts occur) 擇 select 建立 and appoint 卜筮人 proper men to superintend the tortoise and reeds, 乃命卜筮 and let them divine and prognosticate thereby.

(The divinations) 曰雨 are called, moisture, 曰霽 fair weather, 曰蒙 obscurity, 曰驛 interrupted succession, 曰克 and mixture.

(The prognostics) 曰貞 are termed chastity, 曰悔 and penitence.

凡 They are altogether 七 seven, of which 卜 the

divinations 五 are five, and the 占 prognostics 用 二 two; (all of which are useful) 衍 in tracing out 忒 the errors of business.

立 Having appointed 時 the proper 人 officers 作 to attend to 卜 divinations 筮 and prognostics, 三 let three 人 men 占 carry on the auguries, 則 and 從 follow 二人 any two of them 之言 in their opinions.

汝則有 Should you have 大 any great 疑 doubts, 謀 appeal 及 to 乃 your own 心 judgment, 謀 及 and consult 卿士 your nobles, 謀及 as well as 庶人 your people, 謀及 while you attend at the same time 卜 to the divinations 筮 and prognostics. 汝則從 Should you assent, 龜從 and the tortoise 筮 從 and reeds be favourable, 卿士從 your nobles 庶 民從 and people all coinciding in the same views, 是 this is 之 what 謂 is called 大 a grand 同 concord; in such cases, 身 your person 其 will be 康彊 secure, 子孫 and your descendants 其 will be 逢吉 happy. 汝則從 Should your own views be favourable to a project, 龜從 and the tortoise 筮從 and reeds assent, 卿士逆 while the nobles 庶民逆 and people object, 吉 it would be nevertheless favourable. 卿士從 Should your nobles, 龜從 with the tortoise 筮從 and reeds coincide, 汝則逆 while you and 庶民逆 the common people are averse to a measure, 吉 it may still be felicitous. 庶民從 When your people, 龜從 the tortoise, 筮從 and reeds all give a favourable answer, 汝則逆 but you 卿士逆 and your nobles scruple about an undertaking, 吉 you may yet consider it advantageous. 汝則從 Should you 龜從 and the tortoise assent, 筮逆 while the reeds, 卿士逆 the nobles, 庶民逆 and the people demur, 作內 then internal operations 吉 might be felicitous, 外作 but external undertakings 凶

prejudicial.* 龜 But when the tortoise 筮 and reeds 共 both 違 oppose 于 the views 人 of men, 用靜 to remain still 吉 would be advisable, 用作 and all active operations 凶 should be avoided.

八 In the eighth place, there are 庶徵 the general verifications, 曰雨 namely, rain, 曰暘 fair weather, 曰燠 heat, 曰寒 cold, 曰風 and wind; 曰時 all which should accord with the proper seasons. 五者 When these five 來 come 備 fully prepared, 各 each 以 in 其 its 敘 proper order, 庶草 all kinds of vegetables 蕃廡 will be exuberant.

一極備 When either of these are in excess, 凶 it is bad; 一極無 when they are deficient, 凶 it is also bad.

曰 There are 休 the favourable 徵 verifications; 曰肅 for instance, respect 時雨若 is followed by seasonable showers; 曰乂 good government, 時暘若 by opportune fair weather; 曰哲 intelligence, 時燠若 by a due degree of heat; 曰謀 counsel, 時寒若 by a proper modicum of cold; 曰聖 and perfection, 時風若 by periodical winds. 曰咎徵 The unfavourable verifications are these; 曰狂 dissoluteness, 恒雨若 which is followed by incessant showers; 曰僭 error, 恆暘若 by uninterrupted clear weather: 曰豫 indolence, 恒燠若 by excessive heat; 曰急 haste. 恒寒若 by extreme cold; 曰蒙 and stupidity, 恒風若 by perpetual tempests.

曰 We should say, 王 let the ruler 省 examine himself 惟 with regard to 歲 the year, 卿士 the nobles 惟 with respect to 月 the month,† 師尹 and the inferior magistrates 惟 with reference to 日 the day.

歲 When the years, 月 months, 日 and days, 時無

* Internal operations refer to sacrificing, and external ones to war.

† A king's success or failure in virtue would affect the year, a noble's the month, and an inferior officer's the day, each one according to his rank and station.

易 do not fail in their seasons, 百 the various kinds of 穀 grain 用 will 成 ripen, 乂 government 用 will be 明 intelligent, 俊 clever 民 people 用 will be 章 promoted, 家 and families 用 will be 平 peacefnl 康 and settled.

日 When the days, 月 months, 歲 and years, 時 既 易 fail in their seasons, 百 the various kinds of 穀 grain 用 will 不 not 成 come to perfection, 乂 government 用 will be 昏 dark 不 and devoid of 明 intelligence, 俊 clever 民 people 用 will remain in 微 obscurity, 家 and families 用 will 不 not be 寧 tranquil.

庶 The common 民 people 惟 are like 星 the stars ; * 星有 certain stars 好 bring 風 wind, 星有 while others 好 produce 雨 rain ; † 日月之行 the course of the sun and moon 則 points out 有冬 the winter 有夏 and summer solstice, ‡ 月之 and the moon's 從 travelling among 星 the fixed stars 則 indicates 以 the approach 風 of wind 雨 and rain.

九 In the ninth place, there are 五 the five kinds

* That is the common people depend on their superiors, just like the stars are attached to the body of the heavens.

† The Constellation 箕 Kê (the hand of Sagittarius) brings wind, and the constellation 畢 Peĭh (Hyades) brings rain.

‡ The sun has a middle path, but the moon follows a nine-fold course ; the middle path of the sun, is the ecliptic. On the north the moon in its course travels to the eastern part of 井 Tsing (the head of Gemini,) where it reaches its limit towards the (north) pole : on the south it goes to 牛 Nêw (the head of Capricornus,) where it is farthest removed from the north pole ; on the east it travels to the constellation 角 Kŏŭ, (Spica Virginis :) and on the west to 婁 Leu, (the head of Aries,) both equi-distant from the poles. The nine courses of the moon are 黑道 the black path, on the north of the ecliptic, where it comes out twice ; 赤道 the red path, (the equinoctial) on the south of the ecliptic, where it comes out twice ; 白道 the white path to the west of the ecliptic, where it comes out twice ; 青道 the azure path, to the east of the ecliptic, where it comes out twice ; which, together with 黃道 the ecliptic

of 福 happiness, 一 one of which 曰 is called 壽 longevity, 二曰 the second 富 riches, 三曰 the third 康寧 tranquillity, 四曰 the fourth 攸好德 the love of virtue, 五曰 and the fifth 考 a discovery 終 of the proper termination 命 of life.

六 The six 極 extremities are, 一曰 first, 凶 an untimely 短 and early 折 death, 二曰 secondly, 疾 sickness, 三曰 thirdly, 憂 sorrow, 四曰 fourthly, 貧 poverty, 五曰 fifthly, 惡 hardihood in sin, 六曰 and sixthly, 弱 indulgence in iniquity.

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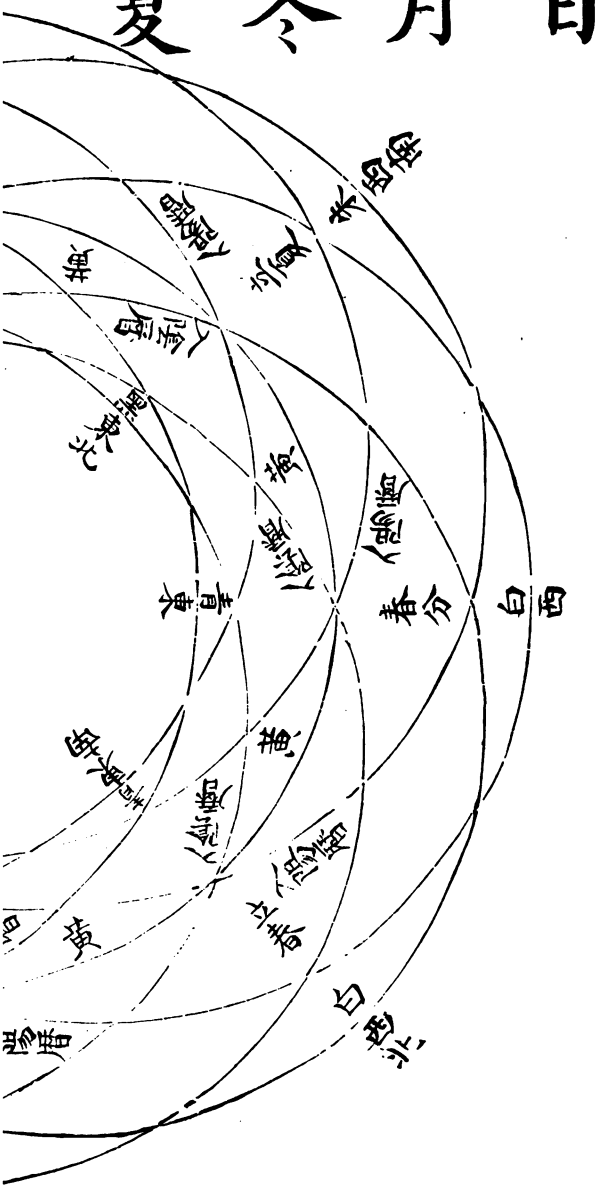
itself, make nine courses. When the sun is at the extreme south, 牽牛 at the tropic of Capricorn, it forms the winter solstice; when it is at the extreme north, 東井 at the tropic of Cancer, it forms the summer solstice. Travelling between the south and north, easterly to 角 Virgo, and westerly to 婁 Aries, it forms the vernal and autumnal equinoxes. The moon, from 立春 the commencement of spring (February 5.), to 春分 the vernal equinox, follows the azure path; from 立秋 the commencement of autumn, (Aug. 9.) to the 秋分 autumnal equinox, it follows the white path; from 立冬 the commencement of winter (Nov. 8) to the 冬至 winter solstice, it follows the black path; and from the 立夏 commencement of summer (May 7.) to the 夏至 summer solstice, it follows the azure path, (the equinoctial.) Hence it is said, that the courses of the sun and moon produce winter and summer. When the moon goes to the north-east, and enters the constellation 箕 Kê, (Sagittarius) there is much wind; when it travels to the south-west, and enters the constellation 畢 Pêih (Hyades) then there is much rain; hence it is said, that the moon in its journey among the stars produces wind and rain.

[N. B. From the above representation of the sun's place at the four quarters of the year, it would appear, that the calculation must have been made when the equinoxes were 30 degrees distant from the point where they now are, or about 2000 years ago. The nine-fold course of the moon appears to refer to the inclination of the lunar orbit, and to the ascending and descending nodes, where they cut the ecliptic. A plan of the nine-fold path of the moon, as drawn by the Chinese, will be found attached.]

圖之道大

九道之圖

日月冬夏



SECTION VII.

THE HOUND 旅獒 OF LE. *

惟 After 克 the conquest of 商 the Shang dynasty (B. C. 1,120), 遂 通 道 thoroughfares were opened 于 to 九 the nine kinds 夷 of foreigners, 八 and the eight tribes of 蠻 barbarians, 西旅 when the people of the western Le state 底 sent 貢 as tribute 厥 a 獒 large hound; † whereupon 太保 the great guardian 乃作 composed 旅獒 a piece on the hound of Le, 用訓于王 to admonish the king;

曰 Saying, 嗚呼 Oh yes! 明 when an intelligent 王 prince 慎 is careful 德 in the cultivation of virtue, 四夷 the barbarians from all quarters 咸賓 come to pay their respects, 無有 no matter whether 遠 far 邇 or near, 畢獻 and present 方物 such things as their countries produce, 惟 consisting mainly of 服 apparel, 食 eatables, 器 and implements 用 for use.

王 The king 乃 then 昭 displays 德 the (things which his) virtue 之 has 致 brought 于 before 異姓之邦 the princes of other clans, (to induce them) 無 not 替 to neglect 厥 their 服 duties; 分 whilst he divides 寶 the gems 玉 and precious things 于 among 伯叔之國 the rulers of the same clan, 時庸 to lead them 展 to expand 親 their friendly feeling; thus 人 people 不 will not 易 despise 物 the articles, 惟 but 德其物 esteem them as the result of virtue.

When a ruler's 德 virtue 盛 is complete 不狎侮 he insults none; 狎侮 should he insult 君子 the great,

* The western Le country sent a hound as tribute. 召公 Chaou-kung thought that it ought not to be received, and therefore composed this piece in order to caution Woò-wâng. The modern edition has not this section, but the older one has it.

† This hound was four cubits high, and trained to catch people, hence it differed from common dogs.

罔 he will not 以 get them 盡 to exhaust 人心 their sympathies (upon him ;) 狎侮 and should he insult 小人 the lower classes, 罔 he will be unable 以 to induce them 盡 to put forth 其 their 力 energies (in his service.)

When a man 不 does not 役 seek to gratify 耳 his ears 目 and eyes, 百 all his 度 projects 惟 will be 貞 correct.

玩 Trifling with 人 men, 喪 you lose 德 your influence ; 玩 trifling with 物 things, 喪 you miss 志 your aim.

志 Let your aim 以道寧 be settled by virtue, 言 and your intercourse (with men) 以道接 be conducted on good principles.

不 Do not 作 attend to 無益 unprofitable things, 害 to the neglect of 有益 that which is profitable, 功 and then your merit 乃 will be 成 complete ; 不 do not 貴 esteem 異 strange 物 commodities, 賤 to the disparagement of 用 useful 物 things, 民乃 and then your people 足 will have a sufficiency. 犬 Dogs 馬 and horses, 非 unless 其 in the 土 countries 性 suited to their nature, 不 cannot 畜 be reared ; thus if 珍 scarce 禽 birds 奇 and rare 獸 beasts 不 are not 育 bred 于 in 國 your country, 不 and you do not 寶 set a value on 遠 foreign 物 commodities, 則 then 遠人 strangers 格 will be rectified. 所 Let that which 寶 you esteem 惟 be 賢 virtuous men, 則 then 邇人 your near neighbours 安 will be tranquillized.

嗚呼 Oh yes ! 夙 by day 夜 and by night 罔 beware of 或 in anywise 不 neglecting 勤 diligence. 不 Do not 矜 spare 細 a little 行 labour, 終 lest in the end 累 you spoil 大 great 德 achievements ; 爲 in piling up 山 a mound 九 nine 仞 fathoms in height, 功 your work 虧 may fail — for a single 簣 basket of

earth. * 允 Sincerely 迪 follow out 茲 this advice, and then 生 the living 民 people 保 may protect 厥 their 居 hearths, 惟 and 乃 you will 世 王 perpetuate your dominion to future generations. †

* Referring to the accepting of the dog, which would mar the merit of his previous achievements.

† A sovereign is the spring of myriads of transformations, hence if there be the least atom of imperfection, it communicates endless injury to the living people, and the foundation of the prince's fortunes is overturned.

SECTION VIII.

THE GOLDEN-金縢 EDGED CASKET. *

既 Having 克 subdued 商 the Shang dynasty, 二 on the second 年 year, 王 the king 有 became 疾 indisposed, 弗豫 and disconsolate.

二 The two 公 dukes (his brothers) † 曰 said, 我 Let us 其爲 on behalf of 王 the king 穆 reverently 卜 prognosticate.

周公 Chow-kung 曰 said, 未 It is not 可 proper 以 to 戚 grieve (the spirits of) 我 our 先 former 王 kings (by such a public ceremony.)

公 Chow-kung 乃 then 自以爲功 took the business on himself, 爲 and constructed 三 three 壇 altars, 同 with 墠 their terraces; 爲 he also built 壇 another altar 於 on 南方 the south, 北面 fronting the north, 周公 where Chow-kung 立焉 himself stood: 植 and having erected 璧 the auspicious stone, 秉 and holding 珪 the gem (which was the badge of his authority,) 乃 he 告 prayed to 太王 T'haé-wâng,

* 武王 Woò-wâng was unwell; and 周公 Chow-kung, considering that the royal house was not yet established, nor the 殷 Yin dynasty entirely subjugated, entreated his three royal ancestors, that he might be allowed to die in the stead of Woò-wâng. Both the editions have this section.

† These were 太公 T'haé-kung and 召公 Chaou-kung.

王季 Wâng-kwei, 文王 and Wăn-wâng, (his three ancestors.)

史 The historian 乃 then 冊 recorded 祝 his prayer, 曰 to the following effect: 惟爾 Your 元 chief 孫 grandson, 某 such a one,* 遘 has met with 厲 a severe 虐 and violent 疾 sickness; 若 and on 爾 you 三 three 王 kings 是有 depends 丕 your great 子之 descendant's 責 cause 于 with 天 heaven. † (But if it cannot be otherwise,) then 以 take me 旦 Tan ‡ 代 instead of 某之身 such a one's person.

予 My 仁 benevolence 若 is equal to 考 that of my forefathers; 能 I possess 多 many 材 abilities 多 and many 藝 accomplishments, 能 and can 事 serve 鬼 the demons 神 and gods. 乃 But your 元 chief 孫 grandson 不 is not 若 like 旦 me, 多材 with my many talents 多藝 and many capabilities, 不 neither 能 can he 事 serve 鬼 the demons 神 and gods §

乃 He 命 has received the decree 于 in 帝 the imperial 庭 hall, 敷 and diffused 佑 assistance 四 over the four 方 quarters, 用 while 能 he is able 定 to tranquillize 爾 your 子孫 descendants 于 in 下 this lower 地 world, so that 四方之民 the people of all parts 罔不 universally 祇畏 fear and venerate him. 嗚呼 Oh then! 無 do not 墜 let fall 天之降 the heaven-descended 寶 precious 命 decree (in his favor,) and then 我 our 先 first 王 king 亦 also 永 will perpetually 有 have some one 佽 to rely on 歸 and revert to. ‖

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* This refers to Woò-wâng.

† After the word heaven, there appears to be something omitted.

‡ Tan was the name of Chow-kung himself.

§ Chow-kung does not say this in a self-boasting spirit, but with the view of getting himself to be taken away to serve his ancestors in the other world, instead of Woò-wâng.

‖ This refers to the sacrifices, which the royal ancestors would enjoy, if their descendants continued in power.

今 Now 我 I will 卽 go and ascertain 命 your will 于 from 元 the great 龜 tortoise; 爾之 if you 許 comply with 我 my suggestions, 我 I 其 will 以 take 璧 the gem 與 and 珪 sceptre, and 歸 returning 俟 wait 爾 your 命 commands (for the king's recovery); but 爾 if you 不 do not 許 comply with 我 my requests, 我 I 乃 will 屛 put by 璧 the gem 與 and 珪 sceptre, (as of no more use.)

乃 He then 卜 divined 三 by the three 龜 tortoises, 一習 making one repetition. 吉 when the result was successful; 啓 he opened 籥 the lock 見 and examined 書 the book, 乃 which 幷 also gave 是 the same 吉 favourable answer.

公 The duke 曰 then said, 體 according to the substance (of the prognostics,) 王 the king's (sickness) 其 is 罔 not 害 dangerous. 予 I, 小子 the insignificant one, 新 having newly 命 received the decree 于 from 三 the three 王 kings, 惟 will 永 fully 終 complete 是 this 圖 scheme. 茲 Now 攸 that which 俟 I wait for is, 能 that you may 念 consider 予 our 一 one 人 man (Woò-wâng.)

公 When the duke 歸 retired, 乃 he 納 laid up 冊 the form of prayer 于 in 金 the golden- 縢之 edged 匱中 casket; and 王 the king 翼 on the next 日 day 乃瘳 recovered.

Afterwards when 武王 Woò-wâng 旣喪 died, (B. C. 1,115) 管叔 Kwàn-shŭh 及 and 其 his 羣弟 younger brethren 乃 流 spread 言 certain insinuations 於 through 國 the country, 曰 to the effect, 公 that the duke 將 would be 不利 injurious 於 to the 孺子 young prince. *

* Kwan-shŭh was the younger brother of Woò-wâng, and the elder brother of Chow-kung: his younger brethren were 蔡叔 Tsae-shŭh and 霍叔 Hŏ-shŭh. The young prince was 成王 Ching-wâng. Among the people of Shang it was customary for a

周公 Chow-kung 乃 then 告 informed 二 the two 公 brothers of the king, 曰 saying, 我之 If I 弗 do not 辟 get out of the way, 我 I shall 無 not 以 be able 告 to clear 我 myself 先王 before the late king.

周公 Chow-kung 居 then dwelt 東 in the east 二 two 年 years, 則 and 罪人 the real criminals 斯得 were discovered.

于後 After this, 公 the duke 乃爲 made 詩 an ode, 以 to 貽 present 王 to the king, 名之曰 naming it, 鴟鴞 the owl. 王 The king 亦 also 未 did not 敢 dare 誚 to blame 公 the duke. †

秋 In the autumn, 大熟 just as the grain was ripe, 未 and not yet 穫 reaped, 天 Heaven (sent) 大 a great storm of 雷 thunder and 電 lightning, 以 together with 風 wind, when 禾 the grain 盡 was all 偃 beaten down, (and some) 大 great 木 trees 斯 were 拔 torn up by the roots. 邦人 The people of the country 大 were very much 恐 alarmed; and 王 the king 與 with 大夫 his officers 盡 all 弁 hurried 以 to 啓 open 金縢之書 the record of the golden-edged casket,‡ 乃 when 得 they found 周公 what Chow-kung had done 所自以爲功 in taking the responsibility on himself, 代武王之說 and the account of his offering to be a substitute for Woò-wâng.

二 The two 公 dukes 及 and 王 the king 乃 then 問 enquired 諸 of the 史 recording minister, 與 toge-

younger to succeed to an elder brother: after the death of Woò-wâng, Ching-wâng was yet young, and Chow-kung took charge of the government, hence some people suspected him.

† The owl is a ravenous bird, which robs the nests of other birds, and steals their eggs; this simile was adopted alluding to 武庚 Woò-kăng, the son of the degraded monarch of 殷 Yin, who had led the uncles of the late king into a rebellion.

‡ The king and his officers went to open the record of the golden-edged casket, to ascertain the prognostic of the then existing phenomenon.

ther with 百執事 the hundred officers, 對 who replied, 曰 saying, 信噫 It is true, indeed, 公 that the duke 命 obtained this decree; 我 but we 勿 did not 敢 dare to 言 speak of it.

王 The king 執 then holding 書 the book 以 burst into 泣 tears, 曰 and said, 其 There is 勿 no occasion 穆卜 to divine further; 昔 formerly 公 the duke 勤 diligently 勞 laboured for 王 the royal 家 house, 惟 and 予 I, 沖人 the insignificant one, 弗 was not 及知 aware of it. 今 Now 天 Heaven 動 has manifested 威 its displeasure, 以 to 彰 illustrate 周公 Chow-kung's 之德 virtue. 惟 But 朕 I, 小子 the insignificant one, 其 will go out 新 in person 迎 to meet him. 我 In our 國 country 家 and family, 禮 propriety 亦 also 宜 requires 之 this.

王 The king 出 went out 郊 to the border; 天 when Heaven 乃 sent down 雨 rain 反風 and changed the wind; whereupon, 禾 the grain 則 immediately 盡起 sprang up again. 二 The two 公 dukes 命 ordered 邦人 the people of the country, 凡 wherever 大 the large 木 trees 所 had 偃 fallen down, 盡起 to raise them up 而 and 築之 pile them together; after this 歲 the harvest 則 turned out 大 very 熟 productive.

SECTION IX.

THE GREAT 大誥 ANNOUNCEMENT. *

王 The king (B. C. 1114.) 若曰 spake to the following effect: 猷 Behold! 大 I extensively 誥 announce 爾 to you 多 many 邦 states, 越 together with 爾 you 御事 officers, 弗 that I have not 弔 been commiserated; 天 for Heaven 降 has sent down 割 a calamity 于 on 我 my 家 family, 不 and would not allow of 少 the least 延 delay. † 洪惟 It is a matter of serious consideration, 我幼沖人 that young and inexperienced as I am, 嗣 I should have been called to succeed 無疆 to the unlimited destinies, 大 and these great 歷 calculations, 服 and orders of rank, 弗 without 造 the possession 哲 of intelligence, 迪 or the ability to lead 民 the people on 康 to tranquillity; 矧 how much less 曰 can it be said 其 that I 有 have 能 the capacity 格知 to know thoroughly 天命 the decrees of Heaven.

已 Moreover 予 I 惟 am but 小 a little 子 child, 若 and feel as if 涉 I had to cross 淵水 a great deep: 予 I will, 惟 however, 往 go forward, 求 and seek for 朕攸濟 that which will enable me to accomplish it.

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* 武王 Woò-wâng, having conquered 殷 Yin, appointed 武康 Woò-kăng, the son of the fallen monarch, to be ruler over the remnant of his people, and directed his three brothers to maintain a watch over him. After the death of 武王 Woò-wâng, 成王 Ching-wâng succeeded, and 周公 Chow-kung became the prime minister. The three royal brothers spread insinuations to the disparagement of Chow-kung, intimating that he would injure the young prince, when Chow-kung gave up his office, and retired to the eastern part of the country; after this, Ching-wâng discovered his error, and went out to meet Chow-kung on his return. The three royal brothers then became alarmed for their safety, and joined Woò-kăng in a rebellion. Ching-wâng ordered Chow-kung to go to the east and attack them, when he made this great announcement to the empire. The ancient and modern texts both have it.

† Alluding to the death of Woò-wâng.

敷 I spread abroad 賁 the improved regulations, 敷 and extend 前人受命 the decree received from my predecessor. 茲 Thus 不 I do not 忘 forget 大 his great 功 undertaking, 予不敢 nor dare I 閑于 obstruct 天 降 the heaven-descending 威 用 inflictions. *

寧 The tranquillizing 王 monarch † 遺 bequeathed 我 to me 大 the great 寶 and valuable 龜 tortoise; (by the prognostications of which) 紹 I might connect myself with 天 celestial 明 intelligence. 即 Now 命 the decree of divination 曰 has declared, 有 that there would be 大 great 艱 troubles 于 in 西 the western 土 land, and that 西土人 the people of that quarter 亦不靜 would not be peaceful. 越茲蠢 And now we see their stupid commotions.

殷 The Yin state 小 is but partially 腆 prosperous, (and yet its ruler) ‡ 誕 has rashly 敢 presumed 紀 to record events 其 according to his own 敘 arrangement; § and now that 天 Heaven 降 has sent down 威 inflictions, he, 知 seeing 我 that our 國 country 有 had a 疵 vulnerable point, 民 and that the people 不 were not 康 tranquil, 曰 said, 予 I will 復 bring back (the kingdom to myself); 反 and thus he excited to rebellion 鄙 his cities 我 against our 周 Chow 邦 dynasty.

今 Immediately after 蠢 he made this stupid movement, 今翼日 and on the day following, 民獻有十夫 ten clever men among my people 予翼 aided me 以 于 to go forward, 敉 that I might soothe 寧 and tranquillize (my subjects;) 武 and carry out 圖功 the

* Alluding to the punishment to be inflicted on Woŏ-kăng, and the three dukes.

† Woŏ-wâng.

‡ This refers to Woŏ-kăng.

§ Or using his own title as the imperial one, which in China is considered as an assumption of supreme power.

meritorious work planned (by my predecessor); * 我 and when I 有 undertook 大 this great 事 affair, 休 so excellent in its kind, 朕 I (found) 卜 the prognostics 并 entirely 吉 favourable.

肆 Therefore 予 I 告 announce to you, 我 my 友 allied 邦 君 princes, 越 together with 尹氏 the magistrates, 庶士 officers, and 御 事 persons employed, 曰 to this effect, 予 得 that having obtained 吉 a favourable 卜 prognostic, 予 I 惟 intend, 以 in company with 爾 you 庶邦 my allies, 于 to march 伐 to the attack 殷 of Yin, 逋 with its vagabond 播 and scattered 臣 adherents.

(I know that) 爾 you 庶邦 allied 君 princes, 越 together with 庶士 the officers 御事 and employees, 罔不 will without exception 反 retort, 曰 saying, "艱 The difficulty 大 is great, 民 and the people 不 靜 are still unsettled, 亦 besides which (the cause of the insurrection) 惟在 rests with 王宮 the members of the royal house 邦君室 and the families of the princes. † 越 Moreover 予 our 小子 young 考 and old people, 翼 together with the respectable among us, (all urge) 不可 that we should not 征 go on this expedition; (saying,) 王害不違 why does not your Majesty act contrary to 卜 the prognostications?"

肆 Therefore 予 while I, 沖人 the inexperienced one, 永 still 思 think of 艱 the difficulty, 曰 I say, 嗚呼 Alas! 允 should they really 蠢 persevere in this stupid movement, ‡ 鰥寡 哀 哉 how pitiable will be the state of the widows and destitute among them! 予 But I am 造 constituted 天 Heaven's 役 minister, and (Providence) 遺 has thrown 大 this

* This refers to the subjugation of the Empire by Woò-wâng.

† This refers to the conspiracy formed by the uncles of the king with Woò-kăng.

‡ Referring to the insurrection of Woo-kăng, and the royal uncles.

great 投艱 and difficult undertaking 于 upon 朕身 me; 越 therefore 予 I, 沖人 the inexperienced one, 不卬自恤 do not spare myself; 義 in justice, however, 爾 you 邦君 princes, 越 together with 爾 you 多士 officers, 尹氏 magistrates, 御事 and persons employed, 綏 should tranquillize 予 me, 曰 and say, 無 Do not 慆 be distressed 于 with 恤 anxiety: 不可 you must not 不成 leave unaccomplished 乃 what your 寧 tranquillizing 考 parent 圖 has planned 功 and laboured at. *

已 Moreover 予 I, 惟 who am but 小 a little 子 child, 不 do not 敢 dare 替 to set aside 上帝 命 the decree of the Supreme Ruler. † Formerly 天 Heaven 休 looked with favour 于 upon the 寧 tranquillizing 王 monarch, 興 and elevated 我 our 小 small 邦 state 周 of Chow (to supreme authority). ‡ At that time 寧王 the tranquillizing monarch 惟 paid sole attention 卜用 to the divinations, 克 and was thus enabled 綏 calmly 受 to receive 茲 the 命 decree (which constituted him emperor). 今 Now when 天 Heaven 其相 aids 民 our people, 矧 how much more 亦 should we also 惟 follow 卜用 the prognostications? 嗚呼 Alas! 天 Heaven's 明 intelligent decree 畏 being thus awful, 弼 you ought to aid 我 me 丕 in enlarging 丕 our great 基 patrimony.

王 The king 曰 further said, 爾 You 惟 are 舊人 the old servants (of my father,) 爾 you 丕 are very 克 capable of 遠省 examining by-gone affairs; 爾 you 知 know 寧王 the tranquillizing monarch, 若勤哉 how diligent he was in his operations? Now when

* Namely Woò-wâng's subjugation of the empire.

† The prognostications being in favour of the expedition, he looked on it as an indication of the will of the Supreme.

‡ The Chow state was originally only 100 square le in extent, and yet by Heaven's favour they obtained univeral dominion.

天 Heaven 閟 obstructs 毖 and hampers us, 我成功所 this is just the point where we ought to aim at perfecting our undertaking. 予 I 不 do not 敢 dare 不 to neglect 極卒 carrying out to the utmost, 寧王 the tranquillizing monarch's 圖 schemes 事 and undertakings, 肆 therefore 予 I (would desire) 大 extensively 化 to transform (the obstinate,) 誘 and lead forward (the yielding) 我友邦君 amongst my allied princes. 天 When Heaven 棐 assists us with 忱 a sincere 辭 expression of attachment, * 其 having 考 ascertained this 我 from my 民 subjects, 予曷 how can I 其不 refrain from 于 urging 前 the former 寧 tranquillizing 人 men, † 圖功攸終 to complete the scheme which my predecessor has devised? And when 天 Heaven 亦 also 惟用 interferes, 勤 vexing and 毖 distressing 我 our 民 people,‡ (who feel) 若 as if 有 they had 疾 some complaint, 予曷敢 how can I dare 不 omit 于 taking up 前 what the former 寧 tranquillizing 人 men 攸受 received 休畢 and completing their excellence.

王 The king 曰 continued: 若 As 昔 formerly, 朕 when I 其逝 set out on the expedition, 朕 I 言 spoke of 艱 the difficulty, 日 and daily 思 reflected on it. 若 When 考 a father 作 (designing) to build 室 a house, 既 has 底 laid down 法 the plan, 厥 if his 子 sons 乃弗肯 will not 堂 (commence) the hall, 矧 how much less 肯 will they 構 complete (the building,)? 厥 or when 父 a father 菑 has ploughed the ground, 厥 if his 子 sons 乃弗肯 will not 播 scatter the seed, 矧 how much less 肯 will

* The ten clever men coming forward to his help, is what he here alludes to by the expression of attachment.

† Woò-wâng being denominated the tranquillizing monarch, his servants were called the tranquillizing men.

‡ This refers to the insurrectionists who vexed and distressed the states, which they had stirred up to rebellion.

they 稼 wait for the harvest? Under such circumstances, 厥考翼其肯曰 how will the fathers and venerable men say, 予 we 有 have 後 descendants, 弗 who will not 棄 abandon 基 the foundation (which we have laid?) 肆 therefore, 予曷敢 how dare I 不 neglect, 越 to the extent 卬 of my ability, 敉 placidly (carrying out) 寧生 the tranquillizing monarch's 大 great 命 decree.

若 If 兄 elder brethren 考 and fathers 乃有 had 友 friends, 伐 who attacked 厥 their 子 own children, 民養 would their servants 其勸 exhort them 弗 not 救 to save them?*

王 The king 曰 said again, 嗚呼 Oh! 肆哉 enlarge your views, 爾 you 庶邦君 allied princes, 越 and 爾 you 御事 persons employed. (Woò-wâng's) 爽 brilliant 邦 dynasty (rose to eminence) 由 through the aid of 哲 clever men, 亦 and 惟 by means of 十 the ten 人 individuals, who 迪知 knew and followed the leadings of 上 the Supreme 帝 Ruler's 命 decree, 越 until 天 Heaven 棐 aided 忱 their sincerity (in conquering Yin.) 爾時 At that time 罔敢 you did not dare 易 to contravene 法 the royal orders, 矧 how much more 今 now, 天 that Heaven 降 has sent down 戾 a calamity 于 upon 周 the Chow 邦 dynasty (in the demise of the first monarch,) 惟 when 大 these great 讎人 authors of the disturbance 誕 press 隣 near 胥 and mutually 伐于 attack 厥室 the royal house, 爾 how is it that you 亦 also 不 do not 知 now perceive 天 that the celestial 命 decree 不易 is unchangable?

予 I 永 frequently 念 think 曰 and say: 天 Heaven 惟 is 喪 putting an end to 殷 the Yin dynasty, 若

* By the fathers and brethren, he meant Woò-wâng; by the friends, the four rebellious chiefs; by the children, the people; and by the servants, the officers and magistrates.

like 稽夫 the husbandman, (in rooting up the weeds.) 予曷敢不 Why should I then not 終 complete the work 朕 of my 畝 field, 天 while Heaven 亦 also 惟 promotes 休 the excellence 于 of 前 the former 寧 tranquillizing 人 men.

予曷其極卜 Is it that I am altogether devoted to divination, 敢弗于從 or that I refuse to comply with your wishes? 率 but in carrying out the work of 寧人 the tranquillizing men, 有指 I must have respect to the 疆土 fixed boundaries; 矧 how much more 今 now 卜 that the prognostications 并 are all 吉 favourable. 肆 Therefore 朕 I 誕 vehemently 以 urge 爾 you 東 on this eastern 征 expedition; 天 the celestial 命 decree 不 cannot 僭 err, and 卜陳 the arrangements of the prognostics 惟若茲 are all in conformity therewith.

SECTION X.

微子之命

THE DECREE DELIVERED TO THE COUNT OF WEI.*

王若曰 The king (Chîng-wâng) spake nearly as follows: 猷 Oh you, 殷王元子 eldest son of the king of Yin!† 惟 on 稽 examining 古 the records of antiquity, 崇 I feel disposed to honour 德 the virtuous (Chîng-t'hang, the founder of the Yin dynasty,) 象 and as you resemble him 賢 in talent, 統 I appoint you 承 to continue (the sacrifices to your) 先 former 王 king: 修 cultivate 其 his 禮 rites 物 and literature: 作 be 賓 a guest 于 in 王 my royal 家 house; 與 with 國 my country 咸 be always 休 friendly, (and continue

* 成王 Chîng-wâng having put 武庚 Woò-kăng to death, appointed the count of 微 Wei to the district of 宋 Súng, in order to offer the usual sacrifices to Ching-t'hang.

† This refers to the count of 微 Wei, who was the eldest son of the emperor 乙 Yih, and the natural brother of the tyrant 紂 Chów.

the same) 永 to distant 世 ages 無 without 窮 end.

嗚呼 Oh yes! 乃 your 祖 ancestor 成湯 Chîng-t'ang 克 attained to such 齊 veneration, 聖 perfection, 廣 enlargement, 淵 and profundity (of mind,) that 皇 Imperial 天 Heaven 眷 graciously 佑 aided him, and 誕 largely 受 invested him 厥 命 with imperial authority; then 撫 he soothed 民 the people 以 by 寬 his liberality, 除 and suppressed 其 the 邪 corrupt 虐 oppressors, by which 功 his merit 加 surpassed 于 that of 時 his cotemporaries, 德 and his virtue 垂 was handed down 後 to his latest 裔 descendant.

爾 You 惟 have 踐 trod in 修 and followed up 厥 his 猷 footsteps, 耆 and long 有 possessed 令 a good 聞 reputation, 恪 being respectful, 愼 cautious, 克 and 孝 filial, as well as 肅 reverential 恭 and respectful 神 to both gods 人 and men, 予 I 嘉 admire 乃 your 德 virtue, 曰 and say, 篤 that it is abundant, 不 whilst you are not 忘 unmindful (of your predecessor.) 上帝 The Supreme Ruler 時 has frequently 歆 enjoyed (your sacrifices,) 下 while the lower 民 people (have thereby become) 祗 reverential, 協 and harmonious. 肅 I therefore 建 appoint 爾 you, 于 to be 上公 an arch-duke, 尹 to rule over 茲 this 東 eastern territory 夏 of Hèá.

欽哉 Be respectful! 往 and go 敷 to diffuse abroad 乃 your 訓 instructions, 愼 be cautious also about 乃 your 服命 regulations for apparel;* 率 follow 由 out 典常 the accustomed rules, 以 in order 蕃 to defend 王 the royal 室 house; 弘 magnify 乃 your 烈 illustrious 祖 ancestors, 律 be a pattern to 乃

* The rulers of 宋 Súng, being descended from an imperial house, had to employ the rites and music peculiar to an emperor in the ancestorial temple of 成湯 Chîng-t'ang, hence the apprehension lest they should overstep the bounds of propriety, and usurp certain appendages of dress to which they were not entitled.

your 有民 people; 永 ever 綏 establish 厥 the 位 throne, 毗 and aid 于 me 一 a single 人 individual; 世世 for ages 享 enjoy 德 (the results of) virtue, 萬 to myriads 邦 of states 作 be 式 an example; 俾 and give 我有 our 周 Chow dynasty 無 no cause of 斁 dissatisfaction.

嗚呼 Oh yes! 往哉 go. 惟 and do thou 休 excel; 無 never 替 setting aside 朕 these my 命 commands.

SECTION XI.

THE ANNOUNCEMENT 康誥 TO K'HANG. *

惟 On 三 the 3rd 月 moon, † 哉 when it first 生 began 魄 to wane, 周公 Chow-kung 初基 laid the foundation, 作 and built 新 anew 大 the great 邑 city, 于 in 東 the eastern 國 country 洛 of Lŏ. 四 From the four 方 quarters 民 the people 大 numerously 和會 congregated, (together with the chiefs of) 侯 the How, 甸 Tëen, 男 and Nân 邦 regions, 采 and the Tsae, 衛 and Wei (tenures,) 百 the hundred 工 officers 播 and the scattered 民 population, 和 unitedly 見 came to see 士 what business there was 于 at 周 Chow. 周公 Chow-kung 咸 urged them all on 勤 to diligence, 乃 and then 洪大 extensively 誥 announced 洽 the completion of the work. ‡

王 The king (Woò-wâng) 若曰 then spake to the following effect: 孟侯 Oh chief of the princes, 朕 my

* 康叔 K'hang-shŭh was the son of 文王 Wăn-wâng, and the younger brother of 武王 Woò-wâng. Woò-wâng appointed him to be the marquis of 衛 Wei; hence this announcement. The present and former editions both have it.

† The third moon is the third month of the seventh year since Chow-kung was associated in the government.

‡ This sentence ought to be inserted before the section of 洛誥 Lŏ-kaóu, or the announcement respecting Lŏ.

其弟 younger brother, 小 the young 子 man 封 Fung.*

惟 Think of 乃 your 丕 great 顯 and illustrious 考 ancestor 文王 Wăn-wâng. 克 who was able 明 to display 德 his virtue, 慎 and to be cautious 罰 in punishments.

不 He did not 敢 dare 侮 to insult 鰥 the destitute 寡 and the widow, 庸庸 he attended to that which it was right to mind, 祇祇 he reverenced those whom it was his duty to respect, 威威 and he was terrible to those whom he ought to have awed; 顯 thus (his virtue) was displayed 民 before the people, 用肇 and he laid the foundation of, 造 and established 我 our 區 small 夏 dynasty of Hëá; 越 until 我 our 一 one or 二 two 邦 (friendly) states 以 gradually carried out 修 and perfected (the government); 我 西土 while the people of our western country 惟 時 constantly 怙 confided in 冒 and longed after (the reformer); 聞 this was heard 于 by 上 the Supreme 帝 Ruler, when 帝 the Supreme 休 approved, 天 and Heaven 乃大 extensively 命 commissioned 文王 Wăn-wâng, 殪戎 to make war on and destroy 殷 the Yin dynasty, 誕 fully 受 conferring on him 厥 the 命 decree (to assume the supreme authority;) 越 when 厥 the 邦 states 厥 and 民 people 惟 became 時 duly 敘 arranged. 乃 Your 寡 unworthy 兄 elder brother 勖 was also stimulated to exertion; 肆 and thus 汝 you, 小子 oh young man, 封 Fung! 在 are settled over 茲 this 東 eastern 土 region.

王 The king 曰 said, 嗚呼 Oh 封 Fung! 汝 do you 念哉 think of this. 今 Now (ruling) 民 the people well 將 will 在 depend on 祇 reverentially 遹 following out (the undertakings of) 乃 your 文 illustrious 考 ancestors; 紹 connecting 聞 what you have

* Fung was the name of Kang-shŭh.

heard from him, 衣 and complying with his 德 virtuous 言 words. 往 Go, therefore, 敷 and extensively 求 seek 于 after (the records of) 殷 Yin's 先 former 哲 wise 王 kings, 用 and make use of (your discoveries) 保 to protect 乂 and regulate 民 the people. 汝 Do you also 丕 widely 遠 and extensively 惟 enquire after 商 Shang's 耆 old 成 and experienced 人 men, 宅 that you may settle 心 your mind (in what is good), 知 and know how 訓 to instruct (the people). 別 Do you further 求 make 聞 enquiries after 由 the practice of the 古先哲王 intelligent kings of of former times, 用 and make use of (their plans) 康 to tranquillize 保 and protect 民 the people. Thus you will 弘于 enlarge 天 the celestial principles (inherent in the soul), 若 and by 德 virtue 裕 enriching 乃 your own 身 person, 不 you will not 廢 be negligent of 在 these 王 royal 命 commands.

王 The king 曰 continued, 嗚呼 Oh you 小子 young man, 封 Fung, 惟 you should feel (for the people, as though) 痌 pain affected 乃 your own 身 person. 敬 哉 Be respectfully cautious! 天 Heaven, 畏 though awful,* 棐 yet favours 忱 the sincere. 民情 The feelings of the people 大可 can be generally 見 ascertained, 小人 難保 but it is difficult to keep the inferior populace in a good humour. 往 Go, therefore, 盡 and exert 乃 your 心 mind to the utmost; 無 do not 康 seek tranquillity, 好 nor be fond of 逸 ease 豫 and leisure, 乃 and then you 其 will be able 乂 to manage 民 the people. 我 I 聞 have heard it 曰 said, 怨 that dissatisfactions 不 do not 在 originate in 大 great, 亦不 neither do they 在 arise from 小 small affairs, (but depend on) 惠 compliance 不惠 or non-compliance with right principles, 懟 and

* The awfulness of Heaven refers to the possibility of Providence transferring the decree, appointing the sovereignty to another family.

on the employment 不懋 or non-employment of energetic effort.

已 Moreover, 汝惟 with regard to you, 小子 oh young man, 乃 your 服 business 惟 is 弘 to enlarge 王 the royal (virtues;) 應 harmonize them, 保 and cherish 殷民 the people of Yin, 亦 that they also 惟 may 助 assist 王 the sovereign, 宅 and rest in 天 Heaven's 命 decree; 作 thus they will become 新 a renovated 民 people.

王 The king 曰 continued, 嗚呼 Oh you, 封 Fung, 敬 be respectful 明 and intelligent 乃 in the infliction 罰 of punishments. 人 When men 有 commit 小 a small 罪 offence, 非 if it do not originate 眚 in error, 乃 but 惟 be persevered in 終 to the end, 自 while they themselves 作 practice 不典 unlawful things 式 爾 with express intent; 有厥罪小 then, however small the offence, 乃 you 不可 must not 不 neglect 殺 to inflict condign punishment. 乃 But when men 有 commit 大 a great 罪 offence, if they 非 do not 終 persevere, 乃 but 惟 if it have originated 眚 in error, 災 calamity, 適 爾 or accident, 既 when 道 they have acknowledged 極 the enormity of 厥 their 辜 crime, 時乃 you 不可 must not 殺 put them to death.

王 The king 曰 further said, 嗚呼 Oh you, 封 Fung! 有 let there be 敘 regularity (in your inflictions,) 時 and thus 乃 you will 大 greatly 明 enlighten (your administration) 服 and subdue (the people), 惟 while 民 the people 其 will be 勑 warned 懋 and stimulated 和 to harmony. 若 If 有 you are (as anxious to remove offences as a person is to remove) 疾 a sickness, 惟 then 民 the people 其 will 畢 entirely 棄 renounce 咎 their errors. 若 If (you protect the good, as you would) 保 cherish 赤子 an infant, 惟 then 民 the people 其 will be 康 tranquil 乂 and well-governed. 非 It is not 汝 that you alone, 封 oh Fung,

刑 punish 人 people, 殺 and kill 人 people; therefore 無 do not 或 be rash 刑 人 in punishing, 殺 nor in putting 人 men to death. *

非 It is not 汝 from you, 封 Fung, 又曰 he repeated, (that the lighter penalties) 劓 of cutting off noses 刵 人 and ears proceed, therefore 無 do not 或 rashly 劓 刵 人 deprive men of these members.

王 The king 曰 continued: with regard to 外 external 事 affairs, † 汝 do you 陳 arrange 時 these 臬 laws; 司 and let the officers 師 follow 茲 those 殷 罰 punishments of the Yin dynasty, 有倫 which are suitable and proper.

又 He again 曰 said: 要 Take important 囚 criminal cases 服 to your bosom, 念 and reflect on them 五 for five or 六 six 日 days, 至于 or even 旬時 for ten. 丕 At the end of the term ‡ 蔽 come to a general decision 要 on these capital 囚 accusations.

王 The king 曰 continued, 汝 Do you 陳 arrange 時 these 臬 legal 事 matters, 罰 and in punishments 蔽 decide 殷 彝 according to the regulations of the Yin dynasty; 用 observe, however, 其義 righteous 刑 punishments 義 and just 殺 inflictions, 勿 but do not 庸以 use them 次 in accordance with your own private views; 汝 oh you, 封 Fung, 乃汝 do you 盡 strictly 遜 adhere to uprightness. 曰 Should any say, 時 It is 敘 already arranged; 惟 do you 曰 reply, 未有 It does not yet 遜 accord with 事 the propriety of things.

已 Moreover 汝 you 惟 are but 小子 a young man, 未其有 and yet there are none 若 who resemble 汝 you, 封 oh Fung, 之心 in mind; while 朕 my 心

* The meaning is, that punishments proceed from Heaven, and that the magistrate is only Heaven's minister.

† It is not clear to what these external affairs refer.

‡ The term here mentioned is three months.

heart 朕 and my 德 views 惟 are 乃 知 well known to you.

凡 Whenever any 民 among the people 自得罪 involve themselves in crime, 寇 and become robbers 攘 and thieves, 姦 traitors 宄 and villains, 殺 killing 越 and knocking 人 people down, 于 for the sake of 貨 property, 暋 reckless 不畏 and regardless of 死 death; (such persons) 罔弗 are invariably 憝 to be abhorred.

王 The king 曰 continued, 封 Oh Fung! 元 the principal 惡 offenders 大 are greatly 憝 to be abhorred; 矧 how much more 惟 those who 不孝 are unfilial 不友 and unfriendly! 子 when a son 弗 does not 祇 respectfully 服 subject (himself) 厥 to his 父 father's 事 authority, 大 he greatly 傷 wounds 厥 the 考 paternal 心 mind; 于 and when 父 a father 不能 cannot 字 soothe 厥 his 子 son, 乃 he 疾 inflicts pain 厥 on his own 子 child; 于 when 弟 a younger brother 弗念 is unmindful of 天 Heaven's 顯 clearly-displayed relations, 乃 he 弗克 fails in 恭 respect towards 厥 his 兄 elder brother, and when 兄 an elder brother 亦 also 不 does not 念 remember 鞠子哀 the trouble which parents take in nourishing their children, 大 he becomes very 不友 unfriendly 于 towards 弟 his younger brother. 惟 When 弔 things come 茲 to this pass, 不于我政人得罪 and when those under our government do not visit upon them due punishment, 天惟與我民彝 then the Heaven-bestowed regulations for the people 大 will be greatly 泯 confounded 亂 and disturbed. 曰 I should say, therefore, 乃其 do you 速 quickly 由 follow out 文王作罰 the inflictions adopted by Wăn-wâng, 刑 and punish 茲 these 無 without 赦 mercy.

For those 不 who do not 率 follow instruction 大 there are the great 戛 inflictions; 矧 how much more

惟 for 外 the outside 庶子 princes, (whose business it is) 訓 to instruct 人 the people, 惟 and for 厥 the 正人 magistrates, 越 and 小臣諸節 minor commissioned officers, 乃別播敷 who diffuse heretical notions 造民大譽 for the purpose of getting the applause of men; 弗 who do not 念 regard (their sovereign,) 弗 nor 庸 make use of (his regulations,) while they 廣 distress 厥 their 君 prince; 時 these 乃 are 引惡 the people who extend wickedness, and 惟 who are 朕 to me 惡 most abominable. 已 On this account, 汝乃 do you 其速 immediately 由 follow out 茲 that which is 義 just, 率 and put such persons 殺 to death.

亦 Moreover should you, 惟 as 君 the prince 惟 and 長 superior, 不能 not be able (to regulate) 厥 your own 家人 domestics, 越 with 厥 your 小 inferior 臣 officers 外 and outside 正 magistrates, 惟 but 威 (merely) overawe 惟 and 虐 oppress them, 大 thus greatly 放 contravening 王 the royal 命 commands, 乃 you would thus employ 非 a corrupt 德 course of conduct 用乂 to regulate (the country.)

汝 But if you 亦 also 罔不克 could be invariably 敬 respectful 典 and attentive to the constant rules, 乃 you would 由 thereby 裕 enrich 民 the people. 惟 In this 文王之 Wăn-wâng's 敬 respect 忌 and caution (were eminent.) 乃裕 In enriching 民 the people 曰 could you say, 我 I 惟 have 有 attained to the same; 則 then 予 I, 一 the one 人 man, 以 should 懌 rejoice.

王 The king 曰 further said, 封 Oh Fung! 爽 intelligently 惟 regarding 民 the people, 迪 do you lead them on 吉 to happiness 康 and tranquillity. 我 I also 時 in the same way 其惟 consider 殷先哲王 德 the virtue of the former good kings of the Yin dynasty, 用 and employ the same 康 to tranquillize

乂 and regulate 民 the people, 作 in order 求 to be classified (with those kings.) 矧 How much more 今 now, 民 when that people 罔 have no one 迪 to lead them on, 不 and thus forbear 適 to walk in the right way. 不 If they are not 迪 led on to virtue, 則 then 罔 there will be no 政 good government 在 in 厥 the 邦 country.

王 The king 曰 continued, 封 Oh Fung! 予 I, 惟 for my own part, 不 可 cannot 不 dispense with 監 an inspection (of the ancients;) 告 and would therefore make known 汝 to you 德之說 the explanation of their virtues, 于 and 罰之行 the way to inflict punishments. 今 But now 惟民 the people 不靜 are unsettled, 未 and we have not yet 戾 suppressed 厥 their turbulent 心 dispositions; 迪 those who have led them, 屢 notwithstanding frequent efforts, 未 have not yet brought them 同 to a uniformity (of virtue.) 爽 Clearly 惟 considering 天其罰 the inflictions of Heaven, 殛我 which are so severe on myself, 我 I 其不 do not 怨 complain. 惟 But 厥 their 罪 crimes 無在大 need not be great 亦無在多 nor numerous, (in order to bring down calamities;) 矧 how much more 曰 when it can be said, 其 that (their wickedness) 尙 still 顯 displays itself 聞 and is heard 于 in 天 heaven. *

王 The king 曰 resumed, 嗚呼 Oh you, 封 Fung, 敬哉 be respectfully cautious! 無 do not 作 enact anything 怨 (that may excite) murmurs: 勿 do not 用 adopt 非 evil 謀 counsels, 非 nor irregular 彝 proceedings; 蔽 in decisions 時 忱 sincerely act up to 丕 the great 則 law; 敏 with energetic 德 virtue 用

* Woò-wâng looked upon the people's crimes as his own, and considered all inflictions on them as sent on himself; a few trifling errors, he thought would be sufficient to bring down Divine displeasure, how much more such outrageous proceedings as now prevailed.

康 soothe 乃 your 心 mind, 顧 examine 乃 your 德 attainments, 遠乃猷 lay your plans for distant usefulness; 裕乃 be lenient, 以 in order that 民 your people 寧 may be tranquillized; 不 and I will not consider 汝 you 艱 faulty, 殄 nor cut you off.

王 The king 曰 further said, 嗚呼 Oh, 肆 alas! 汝 you 小 young 子 man, 封 Fung! 惟 consider 命 that the decree 不 is not 于常 invariable! * 汝 Do you 念哉 reflect on this! 無我 let me not 殄 cut you off 享 from the promotion you enjoy; 明乃服命 clearly manifest the decree by which you hold your tenure; 高 think highly of 乃 what you 聽 now hear, 用康 and peacefully 乂 regulate 民 your people.

王 The king 若曰 concluded nearly as follows; 往 哉 Go, 封 Fung! 勿 do not 替 set aside 敬 the venerable 典 regulations, 聽 listen to 朕 what I 告 tell 汝 you; 乃 and then 以 you will take 殷民 the Yin people 世 to be a perpetual 享 enjoyment.

SECTION XII.

THE ANNOUNCEMENT 酒誥 REGARDING WINE. †

王 The king 若 as it were 曰 said, 明 Clearly (declare) 大 the great 命 decree 于 to 妹 the Mei 邦 state.

乃 Your 穆 respectful 考 ancestor, 文王 Wăn-wâng, 肇 laid the foundation 國 of his kingdom 在 in 西 the western 土 region, 厥 where he 誥 informed 毖 and warned 庶邦 the princes of the states, 庶士

* This means that the command appointing any one to rule, is not invariably fixed in one family or individual.

† 受 Show, of the 商 Shang dynasty, was madly bent on wine; so that the empire became corrupted by him. 妹土 Mei-t'hoò was the capital city of Shang, hence its demoralization was extreme. 武王 Woò-wâng appointed 康叔 K'hang-shŭh to rule over that territory, hence he made this treatise in order to instruct him. The ancient and modern editions both contain this section.

the officers, 越 together with 少正 the assistants 御事 and persons employed, 朝 morning 夕 and evening, 曰 saying, 祀 In sacrificing 茲酒 wine is employed; 惟 and 天 heaven 降 sent down 命 the decree 肇 in the first instance 我 to our 民 people (to make it,) 惟 that they might use it 元 principally 祀 in sacrificing.

天 It was Heaven 降 that sent down 威 this infliction 我 on our 民 people, * 用 and when 大 great 亂 confusion occurs, 喪 to the destruction of 德 (individual) virtue, 亦罔非 it is invariably 酒 wine 惟 行 that causes it; 越 so also when 小 small and 大 great 邦 states 用喪 are ruined, 亦 it is also 罔非 without exception 酒 that wine 惟 is the 羞 fault of it.

文王 Wăn-wâng 誥 informed 教 and instructed 小子 the young people, 有正 together with the magistrates 有事 and persons employed, 無 forbidding 彝 the constant use of 酒 wine, 越 and when 庶國 on national occasions 飲 it was drunk, 惟 then only 祀 in sacrificing: (and let it be done, said he) 德 in a virtuous manner, 將 so as 無 to prevent 醉 intoxication.

He (Wăn-wâng) 惟曰 used to say, 我 My 民 people 迪 led on 小子 their juniors 惟土物愛 to love the productions of the soil, when 厥 their 心 hearts 臧 were good. Thus ought men 聰 clearly 聽 to listen to 祖考之彝訓 the constant instructions of their ancestors; 越 and 小 small 大 and great 德 virtues, 小子 with young people, 惟一 should be one and the same.

Now you people of 妹土 Meí-t'oò, † 嗣 combine the energies 爾 of your 殷肱 bodily members, 純 其 and extensively 藝 cultivate 黍 millet 稷 and grain: 奔走 hasten 事 to serve 厥 your 考 parents 厥 and

* Wine brings calamities on men, and the origin of it is here ascribed to Heaven, because the working out of misfortunes proceeds from Heaven.

† This is the address of Woò-wâng to the people of Meí-t'hoò.

長 superiors, 肇 and diligently 牽 lead on 車 your waggons 牛 and oxen, 遠服賈 to pursue your mercantile affairs to a distance; 用 thus 孝 piously 養 nourishing 厥 your 父母 parents; 厥 and when your 父母 parents 慶 are gratified, 自 then you may 洗 bathe and 腆 enjoy your abundance, 致 and after that 用 make use of 酒 wine.

庶士 Oh you officers, 有正 and magistrates, 越 together with 庶伯 the superior 君子 and respectable classes, 其爾 do you 典 constantly 聽 listen 朕 to my 教 instructions; 爾 if you 大克 could liberally 羞 nourish 耆 your parents 惟 and 君 rulers, 爾 then you 乃 would be able 飲食 to eat and drink 醉 飽 to abundance and satiety; 丕惟曰 and to speak of greater things, 爾克 if you could 永 constantly 觀 look into 省 and examine yourselves, 作稽 to see whether you possess 中 the due medium 德 of virtue, 爾尙克 and thus could 羞 furnish 饋 and present 祀 the usual sacrifices, 爾乃 then you would 自介 promote your own 用逸 enjoyment of pleasure. 茲乃 and thus 允 truly 惟 become 王 the king's 正事之臣 ministers of correct business. 茲 Then 亦 you would also 惟 possess 天若元德 the original virtue of compliance with Heaven, 永不忘 and never be forgotten 在 in 王 the royal 家 house.

王 The king 曰 continued, 封 Oh Fung! 我 in our 西 western 土 land, 裴徂 the former assistants, viz. 邦君 the princes, 御事 officers, 小子 and young people, 尙克 were enabled 用 to comply with 文王 Wăn-wâng's 教 instructions, 不腆 and refrain from indulging 于 in 酒 (abundance of) wine; 故 therefore 我 I, 至于今 at this time 克 have been able 受 to receive 殷之命 the imperial decree instead of the Yin dynasty.

王 The king 曰 further said, 封 Oh Fung! 我 I

聞 have heard 惟 it 曰 said, 在 that 昔 formerly 殷先哲王 the first wise prince of the Yin dynasty 迪 carried out 畏 his sense of dread with regard 天 to Heaven's 顯 bright (decree,) and (his apprehension about) 小民 the common people's (preserving) 經 the constant 德 virtues, 秉 and maintaining 哲 (the example of) the intelligent (kings.) Furthermore 自 from the time of 成 the accomplished 湯 T'hang, 咸 even 至 until 于 the 帝 emperor 乙 Yih, there were those who 成 could complete 王 the (duties of) sovereign, 畏 and pay regard to 相 their ministers; 惟 while their 御事 officers 厥 棐 assisted them 有 恭 with all due respect. These 不 did not 敢 dare 自 暇 to give way to indolence 自逸 and ease, 矧 how much less 曰 could it be said, 其 that they 敢 presumed 崇 to favour 飲 drinking.

越 Moreover 在 in 外 the outside 服 tenures, among 侯 the marquises, 甸 counts, 男 barons, 衛 protectors, 邦伯 and lords of states; 越 together with 在 those in 內 the inner 服 tenures, such as 百 the hundred 僚 officers, 庶尹 the magistrates, 惟亞 the secondaries, 惟服 the subordinates, 宗工 the superintendents of works, 越 even to 百姓 the people, 里居 and the villagers, 罔 there were none 敢 who dared 湎 to intoxicate themselves 于 with 酒 wine, 不 and not 惟 only 不 did they not 敢 presume to do so, 亦 but also 不暇 gave themselves no rest (in combating the practice.) 惟 Thus 助 they assisted 成 to perfect 王 the royal 德 virtue, 顯 and render it illustrious; 越 while they induced 尹人 the magistrates 祇 reverently 辟 to regard the laws.

我 I have 聞 heard 亦 also 惟 that it has been 曰 said, 在今後 that more recently 嗣 the succeeding 王 monarch (Show) 酣身 made himself merry with wine 厥 so that his 命 commands 罔 were not 顯

made manifest 于 to 民 the people. That which 厥 he attended to 保 and regarded 越 怨 was only to excite disaffection, 不 易 and thus he went on without reform; 誕 惟 厥 縱 淫 泆 giving way to excessive dissoluteness 于 非 彝 and illicit practices. 用 In the pursuit of 燕 pleasure 喪 he sacrificed 威 儀 his dignity,* so that 民 the people 罔 不 were without exception 畫 universally 傷 wounded 心 in their minds, 惟 whilst (Shów) 荒 wildly 腆 gave himself 于 over to 酒 wine, 不 without 惟 thinking of 自 息 repressing 乃 his 逸 indulgences; 厥 his 心 mind 疾 狠 was so infatuated, 不 that he did not 克 even 畏 regard 死 death; 辜 his iniquities 在 pervaded 商 邑 the city of Shang, 越 and when 殷 the Yin 國 dynasty 滅 was overthrown 無 he did not 罹 grieve. He 弗 惟 neglected 德 to make his virtue 馨 香 祀 ascend (to the Supreme) like a sweet odour, 登 聞 于 天 nor did the report (of his sacrifices) mount up to Heaven; 誕 but he greatly 惟 caused 民 the people 怨 to complain, 庶 羣 while he with the multitude 自 gave himself up 酒 to wine, 腥 the offensiveness of which 聞 was perceived 在 on 上 high. 故 Therefore 天 Heaven 降 sent down 喪 calamities 于 on the 殷 Yin dynasty, 罔 愛 于 殷 without shewing any pity towards them, 惟 on account of 逸 their dissoluteness; 天 非 虐 it is not that Heaven is oppressive; 惟 it is only because 民 the people 自 速 hastened 辜 to crime.

王 The king 曰 said, 封 Oh Fung! 予 不 it is not I 惟 alone 若 茲 that thus 多 multiply 誥 my announcements; 古 人 the ancients also 有 have 言 a saying, 曰 to this effect, 人 that men 無 must not 於 look into 水 water 監 for their mirror, 當 but 於

* History relates that Shów made a pond of wine and a forest of flesh, where he caused men and women to run naked after each other; thus in his pleasures he sacrificed his dignity.

take 民 mankind 監 for their mirror. 今 Now 惟 殷 the Yin dynasty 墜 having fallen 厥 from their 命 decree, 我其可 how can I 不大監 avoid taking them for my mirror, 撫于時 and thus soothe (the people of) my time.

予 I 惟 only 曰 say, 汝 you 劼 should strenuously 毖 warn 殷 獻臣 the clever ministers of the Yin dynasty, and (those who hold the tenures of) 侯 marquises, 甸 counts, 男 barons, 衛 and protectors, (to avoid wine;) 矧 how much more 太史友 the great recorder, 內史友 and the inner recorder, (with both of whom you are on friendly terms,) 越 together with your 獻 wise 臣 ministers, and 百宗工 all the principal officials; 矧 still further 惟 爾 事 those whom you employ in 服休 sitting down to advise, 服采 and in rising up to act; 矧 much rather 惟 those who are 若 as it were 疇 your associates,* 圻父 the paternal chief of the imperial domain, 薄違 whose business it is to diminish transgression, 農父 the father of agriculture, 若 who subjects 保 and preserves (the people,) 宏父 with the great sire, 定 who is charged with settling 辟 the laws: 矧 and still more than all these, 汝 you ought 剛制 to charge yourself with vigorously repressing 于酒 the lust of wine.

厥或誥 I might still perhaps announce, 曰 saying, 羣 the clubs 飲 of drinkers 汝勿佚 do not you fail (to apprehend,)† 盡 all of whom 執拘 you must seize 以 in order 歸 to forward them 于 to 周 Chow, 予其殺 where I may perhaps make away with them.

又 Also 惟 with respect to 殷之 Yin's 迪 misguided 諸臣 ministers 惟工 and officials, 乃 who 湎 are immersed 于 in 酒 wine, 勿 you had better

* These refer to the three great officers, the minister of war, the minister of instruction, and the minister of public works.

† This refers to those who not only meet to tipple, but who formed cabals, and promoted rebellion.

not 殺之 put to them to death, 姑惟 but merely 教 instruct 之 them.

有斯 Should they adopt this your advice, 明 I shall clearly 享 enjoy (my rule over them,) 乃 but 不 if they do not 用 regard 我教辭 the tenor of my instructions, 惟 then 我 I, 一 the one 人 man 弗 will not 恤 compassionate 弗 nor 弼 exculpate them 乃事 from blame, 時 but class them 同 with those 于 who deserve 殺 to be slain.

王 The king 曰 concluded, 封 Oh Fung! 汝 do you 典 constantly 聽 listen to 朕 my 毖 warnings; 勿 (for if you) do not 辯 manage 乃 these 司 officials well, 民 the people 湎 will soon be immersed 于 in 酒 wine.

SECTION XIII.

THE GOOD 梓材 MATERIAL. *

王 The king 曰 said, 封 Oh Fung! (when a chief) 以 takes 厥 the 庶 common 民 people 暨 with 厥 the 臣 subordinate officers, 達 and harmonizes them with 大 the great 家 families of his state; and when 以 he takes 厥 his own 臣 subjects 達 and renders them attached 王 to the emperor, 惟 he may then be considered 邦君 a good ruler of a state.

汝若恆越 Should the thought ever arise in your

* This also is a book of announcement from Woò-wâng to K'ang-shŭh, instructing him in the principles of government, wishing him to carry out the feeling of kindness through all classes, and to dispense with the use of severe punishments. In the middle of the section occur the words "a good material," and as this expression is suitable to agriculture and house-building, it is therefore used to distinguish the chapter. The ancient and modern texts both have it. There is much, however, that does not mutually accord in this chapter, the former part and the latter not suiting each other; so that it is thought this chapter is composed of scraps made up by torn and broken leaves.

mind 曰 saying, 我 I 有 have 師 teachers 師 and advisers, 司徒 with the ministers of instruction, 司馬 of war, 司空 and of public works, in addition to 尹 magistrates 旅 and great officers; (then do you check, yourself) 曰 saying, 予 Let me 罔 not 厲 tyrannically 殺 slay 人 people. 亦 Moreover 厥 a 君 prince 先 should precede others 敬 in manifesting respect 勞 and in affording encouragement, 肆 and this 徂 will lead on 厥 to the 敬 manifestation of respect 勞 and encouragement, (by his subordinates) 肆 Further 往 with regard to 姦 the rogues 宄 and villains, 殺人 the murderers 歷人 and inured offenders (of a former dynasty,) 宥 forgive them, 肆亦 and thus 見 you will display 厥君事 the qualities of a mild prince. 戕 Those who maim 敗 and injure 人 people 宥 you may also forgive.

王 The former kings 啓 established 監 inspectors† 厥 for 亂 stilling insurrections, 爲 on behalf of 民 the people, 曰 and charged them, saying, 無胥戕 Do not injure 無胥虐 nor oppress one another, 至于 敬寡 be regardful of the destitute, 至于屬婦 and find connections for the widow; 合由 harmonize the people, 以容 and go on to bear with them. 王 When the former kings 其效 undertook to imitate 邦君 the chiefs of the state 越 and 御事 persons employed, 厥命曷以 what was the charge they inculcated? 引養 but to afford (the people) nourishment, 引恬 and repose. 自 From 古 of old, 王 the kings 若茲 have acted thus: 監 in your inspection, therefore, 罔 do you avoid 攸 the use of 辟 severe punishments?

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* This paragraph, according to the Chinese Commentator, is in many parts unintelligible.

† The territory to which Kang-shŭh had been appointed, was the imperial domain of the former emperor, hence he was called an inspector; and Woò-wâng here tells him of the object which the former kings had in appointing these inspectors.

惟 And 曰 he said, 若 As in 稽 cultivating 田 the fields, 既 having 勤 diligently 敷 eradicated 茵 the weeds. 惟其 let a man 陳 spread cut 修 and arrange 爲厥 his 疆 borders 畎 and ditches. 若 As in 作 building 室家 a house. 既 having 勤 industriously (raised) 垣 the higher 墉 and lower walls. 惟其 let a man 塗 plaster 塈 and 茨 thatch it. 若 As in 作 the preparation of 梓材 materials, 既 having 勤 sedulously 樸 plained 斲 and chisselled the timber, 惟其 let a man 塗 paint it 丹 with red 雘 and divers colors.*

今 Now 王 let you majesty 惟 consider, 曰 saying, 先 The former 王 kings 既 having 勤 industriously 用 cultivated 明 intelligent 德 virtue. 懷 and cherished (the distant princes) 爲 as well as 夾 the near; 庶邦 the various states 享 were sensible of the benefits they enjoyed, 作兄弟 and arousing their brotherly feelings 方來 came from all quarters, 亦 and 既 fully 用 used 明 intelligent 德 virtue; now let our 后 later monarchs 式 use 典 these old regulations, 集 and harmonize 庶邦 all the states, then there will be 丕 great 享 enjoyment. †

皇 Imperial 天 Heaven 既 has now 付 delivered 中國民 the people of the middle country, 越 together with 厥 their 疆土 territory, 于 into the hands o 先 the later 王 monarchs (Wăn and Woò.)

肆 Therefore 王 let your majesty 惟德用 make use of virtue, 和 harmonize 懌 and gratify, 先 go before 後 and be the rereward 迷 of this mistaken 民

* The eradication of weeds here refers to the removal of vicious persons: the erection of the walls, to the establishment of a country; and the plaining and chisselling, to the carrying out of regulations. All of which had been attended to by Woò-wâng. The settling of the borders, the plastering and thatching, together with the painting and adorning, refers to the task to be accomplished by Kang-shŭh.

† This paragraph with what follows appears like the style of inferior ministers sending in cautions to their superiors. It is supposed that there is some error in the arrangement of the pages.

people ; 用懌 and then they will be pleased 先 that our former 王 sovereign 受 has received (Heaven's) 命 decree (to reign).

已 Having said 若茲 thus much. 監 do you observe it well ; 惟 and I can only 曰 add, 欲 that I wish 至于 for 萬 a myriad 年 years, 惟 your 王 majesty's 子子 children 孫孫 and grand-children 永 may perpetually 保 preserve 民 this people.

BOOK V.

THE BOOK OF CHOW CONTINUED.

SECTION I.

THE ANNOUNCEMENT 召誥 OF CHAOU.*

惟 On 二 the second 月 month of the year, (B. C. 1.107) 既 望 after the moon had passed the full, 越六日 at the expiration of six days 乙未 on the 21st day of the month. 王 the king 朝步 set out early 自 from 周 Chow, 則 and 至 arrived 于 at 豐 Fung.

惟 Whilst he remained there, 太保 the great protector (Chaou-kung) 先 preceded 周公 Chow-kung, 相 in order to examine 宅 the locality, 越 proceeding 若 leisurely 來 in his journey ; when on 三 the third 月 month, 惟丙午 on the third day of the month, 朏 the new moon just appeared ; 越三日 three days

* Woò-wâng, having conquered the Shang dynasty, removed the regalia of the kingdom to the city of 洛 Lŏ. It appears that it was Woò-wâng's intention in his days to settle at Lŏ, but 周公 Chow-kung and 成王 Chîng-wâng carried the intention into effect, and 召公 Chaou-kung in reality ordered the erection of the city. When the building of the city was completed, Chîng-wâng commenced his government there : and Chaou-kung, taking advantage of Chow-kung's return, made this book of announcement, that he might communicate it to the king. The former and later editions both have it.

afterwards, 戊申 that is on the 5th day of the month, 太保 the great protector 朝至 came early 于 to 洛 Lŏ, 卜 where he consulted the divination 宅 with regard to the settlement, 厥既得卜 and having obtained a favourable omen, 則經營 he laid the plan of the buildings.

越 After 三 three 日 days more, that is 庚戌 on the seventh day of the month, 太保 the great protector 乃 以庶殷 employed the multitude of the Yin people 攻 to prepare 位 the site, 于洛汭 on the tongue of land formed by the Lŏ; when 越 after 五 five 日 days, 甲寅 that is on the eleventh day of the month, 位 the site 成 was fully prepared.

若 On 翼 the following 日 day, 乙卯 that is on the twelfth day of the month, 周公 Chow-kung 朝至 came early 于 to 洛 Lŏ, 則 and 達 thoroughly 觀 inspected 于新邑營 the plan of the new city.

越 After 三 three 日 days, 丁巳 that is on the 14th day of the month, 用牲 于郊 he sacrificed to heaven and earth 牛二 two bullocks; 越 and on 翼 the next 日 day, 戊午 which was the 15th of the moon, 乃社 he sacrificed to the gods of the land 于新邑 in the new city, 牛一 one bullock, 羊一 one sheep, 豕一 and one pig.

越七日 Seven days after, 甲子 that is on the 21st day of the moon, 周公 Chow-kung 乃朝 early 用 took up 書 the record of service, 命 and issued his commands, 庶殷侯甸男邦伯 to the princes of the marquisates, lordships, and baronies, of the host of Yin.

厥 They 既 having 命 commissioned 殷庶 the multitudes of Yin, 庶殷 the hosts of Yin 丕 extensively 作 undertook the work.

(The work being completed) 太保 the great protector 乃 以庶邦冢君 出 went out to the princes

of the various states, 取 and received 幣 their presents of silk, 乃 when 復 he again 入 entered, 錫 and gave them 周公 to Chow kung, 曰 saying, 拜手 Let the bowing 稽首 and prostrating (I now make) 旅 have place before 王 the king, 若 as before 公 your grace; 誥告 the making announcements 庶殷 to the people of Yin (in order to their transformation) 越自 will now depend upon 乃 your 御 management 事 of the business.

嗚呼 Oh yes! 皇 Imperial 天 Heaven's 上帝 Supreme Ruler 改 has changed (the decree in favour of) 厥 his 元 chief 子 son, (the sovereign) 茲 of this 大 great 國 country 殷之命 Yin; 惟 and now 王 your Majesty 受 has received 命 the decree to rule, (which affords) 無疆 interminable 惟休 happiness, (and brings with it) 亦 also 無疆 boundless 惟恤 anxiety; 嗚呼 Oh! 曷其奈何弗敬 how can you dispense with respectful caution.*

天 When Heaven 既 was about 遐 for ever 終 to terminate 大 the great 邦 dynasty 殷之 Yin's 命 decree, 茲 then 殷 Yin's 多 numerous 先 ancient 哲 intelligent 王 kings, (came into remembrance) 在 before 天 Heaven; 越 but 厥 their 後 succeeding 王 sovereigns 後民 and subjects, 茲 who 服 had received 厥 the 命 decree, 厥終 ultimately 智藏 drove wise men into the shade, 瘝在 and placed the oppressive in power; 夫知 the people tired with tyranny, 保抱 攜持 厥婦子 took up their wives and children in their arms 以哀籲天 and bitterly complained to Heaven, 徂 but on going forth 厥 to make their 亡出 escape, 執 they were seized, (and brought again under the yoke.) 嗚呼 Oh how 天 did Heaven 亦 also 哀于 compassionate 四方民 the people of the various

* This with what follows is an announcement to Ching-wang; which Chow-kung sent him through Chaou-kung.

regions, 其眷命 and decree in favour of those 用懋 who displayed energy in ruling; therefore 王 let your Majesty 其疾 earnestly cultivate 敬德 the virtue of respect.*

相 On surveying 古先民 the former people 有夏 of Héá, (we find) 天 that Heaven 迪 allowed of 從 their transmitting (the empire) 子 to their sons, 保 and protected (that state); (while the founder of it) 面 turning towards Heaven, 稽 discovered 天 that Providence 若 was favourable; 今時 now, however, (that state) 既 has 墜 lost 厥 its 命 decree. 今相 Surveying also 有殷 the Yin dynasty, (we find that) 天 Heaven 迪 has led on that family, (and aided them) 格 in rectifying the abuses (of the former government,) 保 while it protected them; (the founder of the state,) 面 turning towards Heaven 稽 found 天 Providence 若 also favourable; 今時 now, however, (that state likewise) 既 has 墜 lost 厥 its 命 decree.

今 Now 冲子 the young prince 嗣 having succeeded to the throne, 則 let him 無 not 遺 neglect 壽 the old 耆 and experienced ministers; 曰 for it is said, 其 that they 稽 are acquainted with 我 our 古人之 predecessor's 德 virtue; 矧 how much more 曰 when it can be affirmed, 其有 that they 能 are able 稽 to read 謀 the counsels 自 of 天 Heaven.

嗚呼 Oh yes! 有王 the king 雖 though 小 young 元子哉 is (Heaven's) chief son; and 其 may 丕 greatly 能 succeed 誠于 in harmonizing 小民 the lower people, 今休 and thus promote immediate happiness; 王 let your Majesty, therefore, 不 not 敢 presume 後 to delay 用 the use 顧 of respect, 畏于 but regard and dread 民碞 the hazardousness of the people.

* This paragraph according to the Chinese commentator has many difficulties, the sense given, however, is nearly as above stated.

王 Let the king 來 now come 紹 to carry out (the authority of) 上 the Supreme 帝 Ruler, 自服 and subdue himself 于 in 土中 this central land. 旦 Tan (Chow-kung) 曰 used to say, 其 he who 作 establishes 大 this great 邑 city, 其 can 自 from 時 hence 配 be associated with 皇 Imperial 天 Heaven, 毖 and carefully 祀 sacrifice 于 to 上 the gods above 下 and below; 其 he can 自 from 時 hence 中 settle in the due medium, 乂 and carry out good government. 王 If the king 厥 can act thus 有 in obtaining 成 the perfect 命 decree (of Heaven,) 治 and regulating 民 the people, 今 he will now 休 display the utmost excellence.

王 Let the king 先 first 服 bring under subjection 殷御事 the managers of the Yin state. 比 in order to associate with 介 and aid 于我有周御事 the managers of our Chow dynasty; 節 let them regulate 性 their vicious propensities, 惟 and then they will 日 daily 其邁 advance in goodness.

王 Let the king 敬作所 make a place for respect, 不可 and never 不 neglect 敬德 the virtue of reverence.

我 I 不可 cannot 不 forbear 監于 observing 有夏 the Hëá dynasty; 亦不 nor 可 can I 不 help 監于 contemplating 有殷 the Yin dynasty; 我 I 不敢 dare not 知 advert to 曰 and remark on 有夏 the Hëá dynasty's 服 having submitted to 天 the celestial 命 decree, 維有 for a 歷 succession 年 of years; 我不敢 nor do I presume 知曰 to dwell upon the circumstance 不其延 of its non-continuance, 惟 only that 不敬厥德 for want of the virtue of respect 乃 it 早 early 墜 fell from 厥 its 命 decree. 我 I 不敢 do not dare 知曰 to advert to 有殷 the Yin dynasty's 受 having received 天 its celestial 命 decree 惟有 for 歷 a number 年 of years, 我不敢 nor do I venture 知曰 to recur 不其延 to its non-con-

tinuance; 惟 only that on account of 不 its want of 敬厥德 the virtue of respect, 乃 it 早 early 墜 fell from 厥 its 命 decree.

今 Now 王 the king 嗣受 having inherited 厥 the 命 (celestial) decree, 我 I 亦 should also say, 惟 that it is (the same decree formerly made in favour of) 茲 those 二 two 國命 dynasties: 嗣 let him inherit also 若 their 功 merits, the more especially that now 王 the king 乃 has 初 but recently 服 come to the investiture of sovereignty.

嗚呼 Oh it is 若 just as in 生 the bringing forth of 子 children, 罔不 there is nothing like 在 in 厥 their 初 earliest 生 infancy 自貽 obtaining for them 哲命 the decree of intelligence. 今 Now (whether) 天 Heaven 其 has 命 decreed 哲 intelligence (for our sovereign,) 命 whether 吉 happiness 凶 or misery, 命 or whether 歷 a succession 年 of years, (we cannot tell); 知 all we can know is, 今 the present character 我 of our 初 new 服 dynasty.

宅 (We are now) settling 新 a new 邑 state, 肇 therefore 惟 let 王 the king 其疾 be urgent in cultivating 敬德 the virtue of respect. 王 Should the king 其德之用 attend to virtue, 祈 he may solicit 天 from Heaven 永 a perpetual 命 decree in his favor.

其 He who 惟 fills the station of 王 sovereign, 勿 should not 以 on occasion of 小 the inferior 民 people's 淫 disorderly 用 indulging in 非 illicit 彝 practices, 亦敢 presume 殄 to kill 戮 and slay them, 用 乂 in order to bring them into an orderly state. 民 Let the people 若 be rendered obedient (to virtue,) and this 有 will constitute 功 his merit.*

其 He who 惟 occupies 王位 the throne of royal-

* The commentator here remarks, that the people are like water; when water overflows, it is an unnatural state of things; but to attempt to dam up and stop it, only increases the evil. Let it be led out through its proper channels, and the desired end will be secured.

ty 在德元 should be pre-eminent in virtue, then
4 will 小 the lower classes 民 of people 乃 take him
惟刑 for a pattern, 用 and act out his principles 于
throughout 天下 the empire, by which means 越王
顯 the king will be rendered still more illustrious.

Let 上 both high 下 and low (display) 勤 the most intense 恤 anxiety, 其曰 saying, 我受天命 May the decree which we have received from Heaven 丕 be great 若 as 有夏歷年 the successive years of the Hëá dynasty, * 式勿替 and not inferior to 有殷歷年 the lengthened rule of Yin. † 欲 I desire that 王 your Majesty 以 and 小 the common 民 people 受 may receive 天永命 the perpetual decree of Heaven.

(Chaou kung) 拜手 then bowed 稽首 and made obeisance, 曰 saying, 予 I, 小 your unworthy 臣 minister, 敢 presume 以 to take 王之 your Majesty's 讎 rebellious 民 subjects, ‡ 百 the hosts 君子 of good men, § 越 and 友 the friendly 民 people, ‖ with whom 保受 to maintain 王 your Majesty's 威 dignified 命 commands, 明 and enlightened 德 influence. On the subject of 王 the king's 末 eventually 有成 completing 命 the decree, 王亦顯 and also becoming illustrious, 我 I 非 do not 敢 dare 勤 to harbour the least anxiety. 惟 I only beg 茲 respectfully 奉 to present 幣 my offerings, 用供 and assist 王 the king 能祈 in soliciting 天 Heaven's 永 perpetual 命 decree.

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* Hëá's rule lasted 400 years.

† The dominion of the Yin family was 600 years.

‡ The rebellious subjects refer to the disobedient people of Yin, who had revolted with the three inspectors.

§ The good men were the officers of the Yin state.

‖ The friendly people allude to the obedient subjects of the Chow dynasty.

SECTION 11.

THE ANNOUNCEMENT 洛誥 AT LO.*

周公 Chow-kung 拜手 bowed 稽首 and made obeisance, 曰 saying, 朕 I (now) 復 return answer 子 to my son 明 the intelligent 辟 prince. †

王 The king 如 seems as if 弗 he did not 敢 dare 及 to take (for granted) 天 the celestial 基命 decree for founding 定命 and settling his state; 予乃 but I 胤 succeeding to 保 the (great) protector 大 have extensively 相 inspected 東 the eastern 土 region, where perhaps 其 the 基 foundation may be laid 作民明辟 (of our princes) becoming the intelligent ruler of his people.

予 I 惟 on 乙卯 the 12th day of the 3rd month,‡ 朝至 went early 于 to 洛師 the capital city of Lŏ, 我卜 and divined 河朔 on the north of the Yellow river, 黎水 at the junction of the Le water. 我 I 乃 again 卜 divined at a place 澗水東 on the east of the Këen water, 瀍水西 and on the west of the Tëen water,§ 惟洛食 (when the prognostication) just fell on the Lŏ river. 我 I 又 further 卜 divined

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* The city of Lŏ having been settled, Chow-kung sent a messenger to announce the result of the divination: which the historian has recorded as the announcement of Lŏ. He has also noticed the dialogue which took place between the king and his ministers, and the orders which Ching-wâng gave to Chow-kung, to remain in the government of Lŏ. The earlier and later editions both have it.

† This with what follows records Chow-kung's delivering the announcement of the divination to the messenger. His making obeisance refers to the ceremony with which Chow-kung despatched the ambassador. Ching-wâng had directed Chow-kung to go and lay plans for the building of the Chow city, when Chow-kung having obtained the divination, returned an answer to the king. He calls him son out of affection; and intelligent prince out of respect.

‡ See the 4th paragraph of the section on the announcement to Chaou.

§ This is the site of the present district of Lŏ-wâng, Lat. 34. 45. N. Long. 4. 20. W. It was then the capital city of the empire.

瀍水東 on the east of the Tëen water, * 亦惟洛食 when (the prognostication) fell also on the Lŏ river. † 伻來 I then despatched the messenger 以 with 圖 a map of the region, 及 and 獻 presented at the same time 卜 the result of the divinations.

王 The king (through his ambassador) then 拜手 bowed 稽首 and made obeisance, 曰 saying, 公 Your Grace 不 does not 敢 dare 不敬 to disregard 天之 Heaven's 休 excellent (decree,) 來 and has come 相 to inspect 宅 the settlement, 其 which is 作 to be 周匹休 of equal eminence with our Chow city. 公 Your Grace 既 having 定 established 宅 the settlement, 伻來 has despatched a messenger 來 to come, 視 and shew 予 me 卜休 the excellent divinations, 恆 which are constantly 吉 favourable. 我 We 二人 must both together 共貞 take the credit of this business; but 公 your Grace 其 has 以 obtained 予 for me 萬億年敬天之休 the glorious decree of venerated Heaven for ten thousand times ten thousand years; (I therefore) 拜手 again bow 稽首 and make obeisance (to thank you) 誨 for your instructive 言 words.

周公 Chow-kung (having returned) 曰 said, 王 Your Majesty 肇稱 should make a commencement with 殷 the great 禮 ceremonies 祀 and sacrifices 于 in 新 the new 邑 city, 咸 and universally 秩 arrange those regarding which 無 there are no 文 written directions.

予 I 齊 have marshalled 百 the hundred 工 officers, 伻 and directed them, 從 to attend 王 your Ma-

* The locality here mentioned is about 30 miles to the east of the former, where a subordinate city was built, for the reception of the adherents of the former dynasty.

† This falling on the Lŏ river refers to the mode of divination, in which the augurers first drew a line, and then scorching the tortoise found that its prognostications fell exactly on that line.

jesty 于 in 周 the Chow city, 子惟 曰 merely observing, 庶 that perhaps 有 there will be 事 some occasion for your services.

今 Now 王 let your Majesty 即 immediately 命 decree, 曰 saying, "記 I will record 功宗 those deserving of merit, 以 and employ 功 the most deserving 作 in 元 the principal part 祀 of the sacrifice; 惟 let the purport of 命 the command 曰 be. 汝 Do you 受 who have received 命 these orders 篤 liberally 弼 assist your prince."

丕 Greatly 視 display 功載 this record of merit, (and the public spirit of the people) 乃汝其悉 will entirely depend on the way in which you 自教工 instruct your officers.

孺子 Can the young officers 其朋 then think of forming cabals? 孺子 Should the young officers, however, 其朋 form intrigues, 其往無若火 will not the progress of the evil be like fire, 始 which at first 厥厥 only sparkles a little, 厥攸灼 and then bursts into a flame, 敘 while its gradual conflagrations 弗其絕 are inextinguishable.

厥若彝 Follow the invariable principle of right, 及撫事 and settle the affairs of the country, 如 as 予 I did (at Lŏ); 惟 only 以在 周工 make use of those officers who are now in Chow, 往 and go 新 to the new 邑 city; 俘 let them know 乡 your object, 即有僚 and go to their respective duties; 明 intelligently 作 arouse 有功 the meritorious; 惇 be liberal 大 and enlarged in your views, 成 while you complete 裕 the richness (of public morals); 汝 then you will 永 perpetually 有 have some one 辭 to applaud.

公 The duke 曰 said, 已 Oh 汝 you 惟 are only 沖子 a young man, 惟 but you must 終 complete the dynasty (commenced by Wăn and Woŏ).

汝 When you 其 are 敬 respectful, 識 you may ascertain 百 when the hundred 辟 princes 享 pay court to you (in sincerity), 亦 and you may also 識 ascertain 其 when they 有 do 不 not 享 pay court (in sincerity.) 享 Paying court (consists in) 多 an abundance 儀 of ceremonies ; 儀 but when the ceremonies 不 do not 及 equal 物 the presents, 惟 it may be 曰 said, 不 that no 享 court is paid. 惟 If (the princes) 不 do not 役 bend 志 their minds 于 towards 享 paying proper court (to you,) 凡 the common 民 people 惟 will 曰 say, 不 that there is no need 享 to pay court ; 惟 and then 事 affairs 其 will 亵 fall into confusion 侮 and contempt.

乃 You 惟 are 孺 子 still a young man, (do you therefore) 頒 diffuse abroad 朕 my 不 暇 unwearied diligence. * 聽 and listen, 朕 while I 教 teach 汝 you 于 how 棐 to aid 民 the people (in complying with) 彝 the unchangeable principles of nature ; 汝 乃 是 for should you 不 neglect 忱 to exert yourself in this, 乃 your 時 rule 惟 will 不 not be 永 哉 perpetual. 篤 Liberally 敘 arrange (the principles of) 乃 your 正 correct 父 father,† 罔 不 and invariably 若 imitate 予 me, (then the people) 不 will not 敢 dare 廢 to set aside 乃 your 命 commands. 汝 往 Go thou, 敬 哉 and be respectfully cautious ; 茲 and now 予 I (will retire) 其 明 to set forth 晨 哉 the duties of husbandry. 彼 There (in Lŏ) 裕 do thou enrich 我 our 民 people, and men 無 will not care 遠 from what distance 用 罰 they revert to you.

王 The king 若 as it were 曰 said, 公 your Grace 明 has distinguished 保 and protected 予 me, 沖 子 who am but a child. 公 You 稱 have quoted 丕

* This phrase is obscure to the Chinese Commentator ; he supposes that the meaning may be as above.

† The expression "correct father" is another term for deceased parent.

and enlarged upon (the principles of) 顯 illustrious 德 virtue, 以 so that 予 I, 小 the little 子 one, 揚 am able to display 文 武 烈 the glories of Wăn and Woò, 奉 and reverently 答 to correspond to 天 the celestial 命 decree, 和 harmonizing 恒 and perpetuating 四方民 the people of the four quarters, 居 and settling 師 their multitudes.

(You have induced me) 惇 to be liberal 宗 將 禮 in the great ceremony for honouring merit, 稱 秩 and to summon and arrange (those who should offer) 元 the chief 祀 sacrifice, 咸 universally 秩 setting in order (those rites for which there is) 無 no 文 written direction.

惟 Your 公 Grace's 德 virtue 明 brightly 光 shines 于 上 above and 下 below, 勤 and your diligence 施 is displayed 于 throughout 四 all 方 quarters, so that the people 旁 作 are everywhere 穆 穆 respectful and harmonious, 迓 and come to greet 衡 a well-balanced government; 不 not 迷 erring from 文 武 勤 教 the instruction so diligently inculcated by Wăn and Woò. 予 Thus have I, 沖 子 the little one, nought else to do, but 夙 early 夜 and late 毖 carefully 祀 to sacrifice.

王 The king 曰 further said, 公 your Grace's 功 merit 棐 in aiding 迪 and leading me on 篤 has been abundant; 罔 do not 不 cease, therefore, 若 時 to act thus.

王 The king 曰 also said, 公 Oh your Grace! 予 I, 小 the little 子 one, 其 will 退 retire 即 and 辟 superintend 于 over 周 Chow, 命 while I order 公 you 後 to succeed me here at Lŏ. *

Though the 四 four 方 quarters 迪 are well-order-

* When Lŏ was completed, Chow-kung wished the king to remove his capital thither, as being nearer the centre of the kingdom; but his Majesty did not like to give up the former capital and abandon the old residence of his ancestors.

ed 亂 and regulated, 未 we have not yet 定 fixed 于 upon 宗 the triumphant 禮 ceremony, 亦 and thus 未 克 are unable 敉 to make a suitable acknowledgment 公 of your Grace's 功 merit.

Go on 迪 to open out 將 and enlarge 其 後 your influence in future, 監 and be a mirror 我 for my 士 officers 師 工 and magistrates, 誕 thus greatly 保 protecting 文 武 受 民 the people whom Wăn and Woò have received, 亂 and in your rule 爲 constituting one 四 of the four 輔 upholders (of our dynasty.)

王 The king 曰 further said, 公 your Grace 定 must stay here, 予 whilst I 往 已 go yonder. 公 Your Grace's 功 merit 肅 will be venerated 將 and magnified, 祇 honoured 歡 and delighted in; 公 無 困 哉 do not you therefore distress me (by quitting your post) 我 I 惟 shall 無 not 斁 grow weary of 其 康 事 the business of tranquillizing the people; 公 勿 only let not your Grace 替 deprive us of 刑 your example, and then (the people) 四 in all 方 quarters 其 will 世 for ages 享 enjoy the benefit of (your influence.)

周 公 Chow-kung 拜 手 then bowing 稽 首 made obeisance, 曰 and said, 王 Your Majesty 命 has commanded 予 me 來 to come hither, 承 and has charged me 保 to protect 乃 文 祖 受 命 民 the people whom your literary ancestor received a decree to govern, 越 as well as 乃 your 光 烈 distinguished 考 father 武 王 Woò-wâng; in undertaking this 弘 how great is 朕 my 恭 reverential caution!

孺 子 Let your young Highness, however, 來 come (frequently over) 相 to inspect 宅 the new settlement, 其 大 惇 and view with a liberal eye 典 the old regulations, and 殷 Yin's 獻 民 clever people; where, 亂 if you extend your government, 爲 you will become 四 方 新 辟 the new prince of the surrounding

regions, 作 and constitute yourself 周恭先 the respectful primogenitor of the Chow dynasty. 曰 Then I should say, 其 that if 自 from 時 this time 中 you would settle in this central position, 乂 and establish a good government, 萬 the myriad 邦 states 咸 would be universally 休 tranquil, 惟 and 王 your Majesty 有 would 成 complete 績 your merit.

予 I, 旦 Tan. (Chow-kung) 以 with 多 the numerous 子 nobles 越 and 御 managers 事 of affairs, 篤 will pay great regard 前人成烈 to the perfect merit of our predecessors (Wăn and Woò,) 答 in order to answer (to the expectations) 其 of the 師 multitude. 作 Thus becoming 周 Chow's 孚 true 先 pattern, 考 completing 朕 our 昭 illustrious 子 prince (Ching-wâng's) 刑 example, 乃 and 單 carrying out 文祖 our literary ancestor's 德 virtue.

(The king having returned to Chow, Chow-kung exclaimed,) 伻 He has sent 來 a messenger 來 to caution 毅 the Yin people, 乃 and 命 directed him at the same time 寧 to calm 予 my mind. 以 presenting me with some 秬 black millet, and 鬯二卣 two cups of fragrant wine, 曰 saying, "Let them take 明 the pure 禋 sacrifice, 拜手 bow, 稽首 make obeisance, and 休享 present this excellent offering up to him."

予 But I 不 not 敢 daring 宿 to retain (this high compliment.) 則禋 offered it up 于 to 文王 Wân-wâng 武王 and Woò-wâng. *

(Whilst I prayed, saying, Let Ching-wâng) 惠 be rendered obedient, 篤 largely 敘 and systematically (following the doctrines of Wăn and Woò); 無 may he not 有 accidentally 遘 meet with 自疾 calamity; 萬 for myriads 年 of years (may posterity) 厥 be satisfied 于 with 乃 his 德 virtue, 毅 and (may even)

* These were ceremonies employed in the service of the gods, which were here used towards Chow-kung, to testify the king's high regard for him.

the Yin people 乃 be 引 led out 考 to enjoy longevity.

王 Let the king 俘 send 殷 to the Yin people, 乃 that they may 承 receive 敘 orderly (instruction,) and then 萬 for myriads 年 of years 其 they will 永 perpetually 觀 look up to this 朕 my 子 son, 懷 and cheris (a remembrance of) 德 his virtue.

戊辰 During the 12th moon,* 王 the king 在 happened to be at 新 the new 邑 city, 烝 when he offered the winter 祭 sacrifices 歲 at the close of the year. 文王 To Wăn-wâng (he offered) 騂牛一 one red cow, 武王 and to Woò-wâng 騂牛一 also a red cow; after which 王 the king 命 gave orders 作 to draw up 冊 the form of supplication, 逸 when Yih (the scribe) 祝 composed 冊 the prayer. (The king) 惟 then 告 announced 周公 to Chow-kung, 其 that he should 後 remain behind, (in charge of Lŏ.) 王 The king's 賓 guests, 殺 on the slaying 禋 of the sacrifice, 咸 all 格 came; when 王 the king 入 entered into 太 the great 室 hall of the temple, 祼 and poured out the libation.

王 The king 命 commanded 周公 Chow-kung 後 to remain behind, 作冊逸 and Yih, who composed the prayer, 誥 announced it 在 in 十有二 the 12th 月 moon.

惟 After which 周公 Chow-kung 誕 abundantly 保 protected (the people over whom) 文 Wăn 武 and Woò 受 had received 命 the decree (to rule), 惟 for 七 seven 年 years.

* This with what follows is recorded by the historians to complete the piece.

SECTION III.

THE NUMEROUS 多士 OFFICERS. *

惟 On 三 the 3rd 月 month, 周公 Chow-kung 初 began 于 in 新 the new 邑 city 洛 of Lŏ, 用告 to announce 商王士 to the officers of the Shang dynasty, saying;

王 The king 若 has in effect 曰 said, 爾 Oh you 殷遺多士 numerous remaining officers of the Yin dynasty! 弗 we cannot 弔 but lament that 旻 the autumnal 天 Heavens † 大 have so extensively 降 sent down 喪 calamity 于 on 殷 Yin; 我 whilst we 有 possessing 周 Chow's 佑命 decree for protecting the empire, 將 have received 天 from Heaven's 明 glorious 威 majesty (a charge) 致 to carry out 王 the royal 罰 inflictions, 勑 and arrange 殷命 the affairs of Yin, thereby 終 completing the work 于 of 帝 the Supreme.

肆 Therefore, 爾 Oh you 多 numerous 士 officers, 非 it is not 我 that our 小 small 國 kingdom 敢 would dare 弋 to grasp at 殷 Yin's 命 decree; 惟 but 天 Heaven 不 has withheld 畀 power from them, 允 and has really 罔 refused 固 to sanction 亂 their disorders; 弼 while it has assisted 我 us. 我其敢 How could we presume 求 to aim at 位 the throne!

惟帝 The Supreme 不 does not 畀 give his sanction to any, 惟 except where 我 our 下 common 民 people (of a state) 秉 maintain 爲 the practice of good principles; (in other cases) 惟天 Heaven 明 clearly manifests 畏 its terrors.

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* When the people of Shang were removed to Lŏ, there were among them some persons in office; therefore Chow-kung, at the commencement of his rule there, assembled those officers, and addressed them in the name of the king. The compiler of the book has from this circumstance given a title to the section. The earlier and later editions both have it.

† The autumn was the season for punishing offenders, hence it is said that the autumnal Heavens have sent down the calamity.

我 I 聞 have heard it 曰 said. 上帝 That the Supreme Ruler 引 leads men 逸 by easy means, 有夏 the prince of Hëá, however, 不 would not 適 yield 逸 to mildness; 則惟 when 帝 the Supreme 降 sent down 格 inflictions 嚮 to make known his intentions 于 to 時 this 夏 Hëá; but 弗 not 克 being able 庸 to profit by these 帝 dispensations of Providence, (the ruler of that state) 大 became exceedingly 淫 dissolute 泆 and voluptuous, 有 feigning 辭 boasted assumptions. 惟時 At length 天 Heaven 罔 refused 念 either to regard 聞 or listen to him, 厥惟廢 and abrogating 元 the original 命 decree, 降 inflicted 致罰 punishment upon him.

Heaven 乃 then 命 directed 爾 your 先 first 祖 ancestor 成湯 Chîng-t'hang 革 to supersede 夏 Hëá, (who then employed) 俊 talented 民 men 甸 to regulate 四 the four 方 quarters (of the empire).

自 From 成湯 Chîng-t'hang 至于 to the time of 帝乙 Té-yĭh, (the sovereigns) 罔不 universally 明 illustrated 德 virtue, 恤 and paid particular attention to 祀 sacrifices.

亦惟 Thus 天 Heaven 丕 greatly 建 established, 保 protected, 乂 and regulated 有殷 the Yin dynasty; 殷王 the former kings of Yin, 亦 also 罔 did not 敢 dare 失 to evade (the directions of) 帝 the Supreme, while 罔不 they invariably 配 seconded 天 Heaven 其澤 in shedding a genial influence (over the people).

在 In 今 the present day, however, 後 the last 嗣 succeeding 王 monarch (of that dynasty) 誕 has very much 罔 failed 顯 in understanding 于天 celestial principles; 矧 how much less 曰 can it be said 其 that he 有 has 聽 attended to, 念 or regarded 于先王 the example of the former kings, 勤 in diligently (ruling over) 家 the state. He has been 誕 exceedingly 淫 wanton 厥 and 泆 voluptuous, 罔

neither 顯 regarding 于 天 Heaven's 顯 manifestations. 民祇 nor the object of the people's dread.

惟時 Thus 上帝 the Supreme Ruler 不 has withheld 保 his protection, 降 and sent down 若 茲 this 大 extensive 喪 ruin.

惟天 Heaven 不 does not 界 bestow the blessing on those 不 who do not 明 clearly understand 厥德 virtue.

凡 Whenever 四方 and wherever 小 small 大 or great 邦 countries 喪 are ruined 罔 非 there is invariably 有 some 辭 reason 于 for 罰 the infliction.

王 The king 若 further 曰 observed, 爾 Oh you 殷 Yin's 多 numerous 士 officers, 今 now 惟 has 我 our 周王 king of Chow 丕 very 克 properly 承 undertaken 帝事 the business imposed on him by the Supreme.

有 When 命 the decree 曰 directed him 割 to cut off 殷 Yin, 告 he announced 勅 the arrangement (of the affair) 于 to 帝 the Supreme.

惟 But 我 we 事 in this matter 不 have not had 貳 a double 適 object in view, 惟爾 you 王 of the royal 家 house should therefore 我 適 comply with our design.

予 I 其 should 曰 say, 惟 that 爾 you 洪 have exceedingly 無度 transgressed, 我 不 it is not that we 爾 動 disturb you, (the evil) 自 has originated in 乃 your own 邑 city. *

予 We have 亦 also 念 reflected on 天 the ways of Heaven, 即 that 于 in 殷 the Yin country 大 there have been great 戾 misfortunes, 肆 solely on account of 不正 your incorrectness.

王 The king 曰 also said, 猷 Ho 告 I announce 爾 to you 多 numerous 士 officers, 予惟時

* This refers to the rebellion headed by the three inspectors, in which the house of Yin took a share.

that this my 其迁 removing you 爾 to settle 西 in the west, 非 is not 我 that I, — the one 人 man, 奉德 take delight in 不康寧 rendering you uneasy, 時惟 but it is 天 Heaven's 明 decree, 無 do not therefore 違 oppose; 朕 I could 不 not 敢 have dared 有後 to act otherwise, 無我 怨 so you need not complain of me.

惟爾 You 知 know also 惟 that 殷 Yin's 先 former 人 men 有 had 冊 books 有 and 典 records, and that 殷 the Yin dynasty 重 superseded 夏命 that of Hëá.

今 Now 爾 you 其 are still 曰 saying to yourselves, 夏 the officers of Hëá 迪 were arranged 簡 and appointed 在 in (Yin's) 王 royal 庭 court, 有 whilst those 服 who submitted 在 were classed with 百僚 their fellow officers, (and you expect that it should be so now); 予 but I, — the one 人 man, 惟 only 聽 regard 用德 virtue in those whom I employ, 肆 therefore 予 have I 敢 presumed 求 to seek 爾 you out 于 in 天 the Heavenly 邑 city of 商 Shang, (and remove you to Lŏ), 予 that I 惟 may 率 induce you to reform. 肆 Thus I am disposed 矜 to pity 爾 you, (but your not getting appointed) 非 is not 予 my 罪 fault; 時 惟 it is 天 Heaven's 命 decree.

王 The king 曰 further said, 多 Oh you numerous 士 officers, 昔 formerly 朕 when I 來 came 自 from 奄 Yen (a city of Shang), 予 I 大 greatly 降 mitigated 爾四國民命 the capital punishment of the people of your four countries (who had rebelled); 我 乃 still I 明 manifestly 致 carried out the 天 celestial 罰 inflictions 移 and removed 爾 you 遐 逖 from your distant abode, 比 that you might be near, 事 and serve 臣 in the capacity of subjects, 我 our 宗 honourable (house of Chow) 多 with much 遜 humility.

王 The king 曰 also said, 告 I announce 爾 to

you, 殷 Yin's 多 numerous 士 officers, 今 that now 予 I 惟 do 不 not intend 爾殺 to put you to death, 予惟時命有申 but I promulgate anew this decree. 今 Now 朕 I 作 have built 大 a great 邑 city 于茲 here in 洛 Lŏ, 予惟 I did so because (the princes) 四方 in all quarters 罔 had no place 攸 at which 賓 to pay their court, 亦 and also 惟 because 爾 your 多 numerous 士 officers, (had no place) 攸 in which 服 to perform your duties, 奔 in going 走 to and fro, 臣 and in serving 我 me, 多 with much 遜 subjection.

爾 Here you, 乃 may 尚 still 有 possess 爾 your 土 lands; 爾 here you 乃 may 尚 still 寧 tranquilly 幹 pursue your occupations 止 and rest in them.

爾 If you 克 can 敬 manifest respect, 天 Heaven 惟 will 畀 extend 矜 its compassions 爾 towards you, 爾 but if you 不克 cannot 敬 be respectful, 爾不啻 not only will you 不有 lose 爾 your 土 lands, 予 but I 亦 also will 致 inflict 天之罰 the punishments of Heaven 于 upon 爾 your own 躬 persons.

今 Now 爾 you 惟 may 時 here 宅 dwell 爾 in this your 邑 city, 繼 and perpetuate 爾 your 居 residence; 爾 thus you 厥 may 有 幹 carry on your operations 有年 and enjoy longevity 于 in 茲 this 洛 city of Lŏ, while 爾 小 子 乃 興 the prosperity of your little ones 從 will arise out of 爾 your 遷 removal.

王 The king 曰 said, 又 and 曰 said again, 時予乃或言 This is about the amount of what I have to say 爾攸居 regarding your residence.

SECTION IV.

ON AVOIDING 無逸 LUXURIOUS EASE. *

周公 Chow-kung 曰 said, 嗚呼 Oh yes! 君子 the good man 所 should settle it 其 in his mind 無 to repress 逸 luxurious ease.

先 Let him first 知 consider that 稼穡之 agricultural 艱難 toils 乃 result in 逸 ease, 則 and then 知 he will know 小人 what the mean man 之依 has to depend on for his subsistence.

相 He may observe 小人 among the lower classes of people, 厥 how the 父母 parents 勤勞 toil in 稼穡 agriculture 厥 while the 子 children, 乃不 not 知 knowing 稼穡之艱難 the difficulties of husbandry, 乃逸 indulge themselves; 乃諺 picking up the corrupt maxims of the village, 既誕 and becoming dissolute; 否 or if not, 則 they 侮 despise 厥 their 父母 parents 曰 saying, 昔之人 These old people 無 have no 聞 acquaintance (with the world), 知 nor do they know (how to enjoy themselves.)

周公 Chow-kung 曰 further said, 嗚呼 Oh yes! 我 I 聞 have heard 曰 it said, 昔 that formerly 在 among 殷王 the kings of Yin. 中宗 Chung-tsung † 嚴 was rigid, 恭 respectful, 寅 reverential, 畏 and

* Luxurious ease is what princes ought to be especially cautioned against; from ancient times nations have been invariably elevated by diligence, and ruined by luxury. When 益 Yih was warning 舜 Shún he said, do not wander about in luxurious ease, do not become corrupted by pleasure; now Shún was a great sage, and if Yih still thought it necessary to caution him, can the every day princes, and common rulers of the present age disregard his advice. When 成王 Ching-wâng first assumed the reins of government, 周公 Chow-kung was afraid lest he should only think of indulging himself, and not aim at repressing luxurious ease, hence he composed this book for his instruction. The ancient and modern texts both have it.

† Chung-tsung is the same as 太戊 T'haé-mow, who began his reign 636 B. C.

fearful, 天命 自度 squaring his life by the celestial commands, 治 regulating 民 the people 祇 with fear 懼 and trepidation, 不 whilst he did not 敢 dare 荒 to give way to neglect 寧 and repose. 肆 Therefore 中宗之 Chung-tsung 享 enjoyed 國 his crown 七十 for seventy 有 and 五 five 年 years.

其在 Also with respect to 高宗 Kaou-tsung, * who 時 in his time 舊 for a long period 勞 was compelled to toil 于 外 abroad 爰 in common 暨 with 小人 the meaner class of people, 作 until 其 he 即 ascended 位 the throne, 乃 when he (remained) 或 at the threshold 亮陰 of the darkened chamber 三 for three 年 years, 不 without 言 speaking, 其 for he 惟 only meditated 不 and refused 言 to converse; (but when he did speak), 言 his words 乃 were 雍 harmonious. He also 不 did not 敢 dare 荒 to give way to negligence 寧 or repose, 嘉 but gloriously 靖 tranquillized 殷 the Yin 邦 country, 至于 so that 小 whether from small 大 or great 無 at no 時 time was there 或 a single 怨 murmur: 肆 therefore 高宗 Kaou-tsung 之享 reigned over 國 the country 五十 for fifty 有 and 九 nine 年 years.

其在 So with respect to 祖甲 Tsoò-këă, † 不義 who judged it wrong for him 惟王 to reign, and thus 舊 for a long time 爲 remained 小人 a private individual; 作 when 其 he 卽 ascended the 位 throne, 爰知 he knew on what 小人 the mean man 之 依 depended for his subsistence, 能 and was enabled 保 to protect 惠 and foster 于 庶民 the common people,

* Kaou-tsung is the same as 武丁 Woo-ting who began to reign, B. C. 1,323.

† Tsoò-këă began to reign, B. C. 1,257; he was the son of 高 Kaou-tsung, and the younger brother of 祖庚 Tsoò-kang. His father wishing to appoint him as his heir instead of his elder brother, Tsoò-këă thought it improper and concealed himself among the common people.

不 not 敢 daring 侮 to despise 鰥 the destitute 寡 and widows. 肆 Thus 祖甲 Tsoò-kĕă 之享 enjoyed 國 the throne 三十 for thirty 有 and 三 three 年 years.

自 From that 時 time 厥後 and afterwards 立王 all the kings that were set up. 生則 逸 spent their lives in ease, 生則逸 and thus living luxuriously 不知 they were not aware 稼穡之艱難 of the toils of husbandry, 不聞 and were unacquainted with 小人之勞 the labours of the people, 惟 while they 耽樂之從 gave themselves up to voluptuous enjoyment; 自 from 時 that period 厥後 and afterwards 亦 there were 罔 none 或 who 克 enjoyed 壽 longevity; 或 some of them (reigning) 十 ten 年 years, 或 others 七 seven 八 or eight 年 years, 或 others 五 five 六 or six 年 years, 或 and others only 四 four, * 三 or three 年 years.

周公 Chow-kung 曰 again said, 嗚呼 Oh yes! 厥亦 and there 惟 are 周 of the Chow dynasty 太王 T'haé-wâng and 王季 Wâng-kweí, 克 who were enabled 自 to conduct themselves 抑 so humbly 畏 and cautiously.

文王 Wăn-wâng also (was content with) 卑 mean 服 apparel, 卽 and paid most attention 康功 to the work of tranquillizing 田功 and sustaining the people.

He was 徽 elegant 柔 pliant 懿 and admirably 恭 respectful, 懷 while he regarded 保 the preservation 小 of the inferior 民 people, 惠 鮮 being kind to the 鰥 destitute, 寡 and the widow, 自 from 朝 morning 至于 till 日中 midday, 昃 and again till evening, 不 he gave himself no 遑暇 leisure 食 even to eat, 用咸 but entirely devoted himself 和 to the work of harmonizing 萬 the myriads of 民 the people.

* This is not strictly true, but the expression is only to be taken in a general sense.

文王 Wăn-wâng 不 did not 敢 dare 盤 to expend money 于 in 遊 rambling 田 and hunting, 以 while he exacted from 庶邦 the states, 惟 only 正之 the regular 供 dues. 文王 Wăn-wâng 受 received 命 the decree to rule 惟 in 中 the middle 身 of his life, 厥 and 享 reigned over 國 his country 五十 for fifty 年 years. *

周公 Chaou-kung 曰 again said, 嗚呼 Oh yes! 繼自 from hence forth 嗣 let succeeding 王 kings 則 imitate 其 him, 無 in avoiding 淫 excess 于 whilst 觀 travelling 于 and 逸 lounging, 于 whilst 遊 rambling 于 and 田 hunting; 以 and with regard to 萬 all 民 the people, 惟 let them exact only 正之 the just 供 dues.

無 Let them not 皇 in their leisure 曰 say, 今日 To-day 耽 let us enjoy 樂 voluptuous ease. 乃 For this 非 would not be what 民 good subjects 攸 could 訓 imitate, 非 nor what 天 Heaven 攸 would 若 approve 時 while 人 the people of the day (might be induced) 不 extensively 則 to follow 有 their 德 bad example. 無 Do not therefore 若 be like 殷王受 Show, the last king of Yin, 之 迷 who was confused 亂 and bewildered, 酗 and allowed himself to be maddened 于酒德哉 by the influence of wine.

周公 Chow-kung 曰 further said, 嗚呼 Oh yes! 我 I have 聞 heard 曰 it said, 古之人 that the ancients (though far advanced in virtue) 猶 still 胥訓 warned 告 and informed one another, 胥 while they mutually 保 cherished, 惠 and rendered obedient, 胥教 taught 誨 and instructed one the other; thus 民 among the people 無 there were none 或 who 胥 mutually 譸 seduced 張 and deceived their fellows, 爲 nor practised 幻 legerdemain.

* Wăn-wâng lived to be 97 years of age: and began to reign when he was 47 years old.

此厥不聽 If you the prince will not listen to this, 人 then men 乃 will 訓 imitate 之 you, 乃 and 要 will throw into confusion 亂 and disorder 先王之 正刑 the correct laws of the former kings, 至于 until 小 both small 大 and great regulations (will be all changed); 民 if the people 否 be disregarded 則 then 厥 their 心 minds 違 will rebel, 怨 and murmur; 否 and if they be still further neglected, 則 then 厥 their 口 mouths 詛 will curse 祝 and rail.

周公 Chow-kung 曰 again said, 嗚呼 Oh yes! 自 From 殷王 the time of the kings of Yin, such as 中宗 Chung-tsung, 及高宗 Kaou-tsung, 及祖甲 and Tsoò-kĕă, 及 until 我 周 the sovereign of our Chow dynasty 文 王 Wăn-wâng, 茲 these 四 four 人 princes 迪 have all trodden 哲 the paths of wisdom.

厥或 If any one 告 told 之 them 曰 saying, 小人 the common people 怨 murmur 汝 at you, 詈 and blame 汝 you; 則 then they 皇 chiefly 自敬德 reflected on themselves. 厥愆 bore the blame of the murmuring, 曰 and said, 朕之 It is our own 愆 fault. 允若時 When men are truly enabled to act thus, 不啻 they will not be content 不 with not 敢 daring 含 to harbour 怒 resentment.

此厥不聽 If you will not listen to this advice 人 then worthless fellows 乃 will 或 perhaps 誑張 practice seduction 爲幻 and legerdemain, 曰 saying, "the 小人 common people 怨汝 murmur at 詈汝 and blame you"; 則 in which case you, 信之 believing their words 則若時不永念 and not reflecting constantly 厥 on your royal 辟 duties, 不 nor 寬綽心厥 expanding your mind with liberal feelings; 亂 would disorderly 罰 punish 無罪 the innocent, 殺 and kill 無辜 the faultless; 怨 until all 有同 would alike complain, 是讎 and the storm would gather 于 on 厥 your own 身 person.

周公 Chow-kung 曰 closed by saying, 嗚呼 Oh yes, 嗣王 let the succeeding prince 其監于兹 take this for his mirror.

SECTION V.

RESPECTING 君奭 PRINCE SHIH. *

周公 Chow-kung 若曰 spoke to the following effect, saying, 君 Oh prince 奭 Shih, †

弗弔 Alas! 天 Heaven 降 has sent down 喪 ruin 于 upon 殷 Yin, 殷 and that dynasty 既 having 墜 lost 厥 its 命 decree, 我 we 有 of 周 Chow 既 have 受 received one in our favour. 我 I 不 should not 敢 presume however, 知 decidedly 曰 to say, (that we can rely on) 厥 our 基 throne, 永 being perpetually 孚 favoured 于 with 休 prosperity; 若 and should 天 Heaven 棐 aid us 忱 in very deed, 我亦 still I 罔 would not 敢 dare 知 positively 曰 to affirm, 其 that our 終出 end would be entirely the result 于 of 不祥 misfortune. ‡

嗚呼 Oh yes! 君 your Highness 已 has been used 曰 to say, 時 It mainly depends 我 on ourselves, (to perpetuate the fortunes of a house). 我 I 亦 also 不 do not 敢 dare 寧 to rest too confidently 于 on 上帝 命 the decree of the Supreme Ruler, and thus 弗 fail 永 perpetually 遠念 to look far forward 天威 to the terrible vengeance of Heaven, 越 or imagine 我 that our 民 people 罔 would never 尤 murmur 違 and re-

* Chaou-kung having announced his intention of retiring on account of age, Chow-kung sought to detain him; and the historians have here recorded the terms of his exhortation. There are however many expressions the meaning of which is unknown.

† Shih was 召公 Chaou-kung's private name, he calls him prince in order to honour him.

‡ He here throws out the possibility of their family losing the throne, through mismanagement, as an inducement for Chaou-kung to remain in office and endeavour to prevent it.

bel. 惟 It does (as you say) 人 depend mainly on the individuals (employed)! 在我後 If then after our retiring, 嗣子 our children 孫 and grandchildren who succeed 大 should be decidedly 弗克 incapable of 恭 respecting 上 Heaven above 下 and man below, 遏 and thus repress 佚 and fall off from 前人光 the glory of our predecessors, (could you) 在家 though retired to a private dwelling 不知 remain ignorant of this.

To preserve 天命 the celestial decree in one family 不易 is not easy, 天 and Heaven 難 is hardly 諶 to be calculated on. 乃 But 其 wherever the 墜命 decree is lost, it is because men 弗克 are unable 經 regularly 歷 to arrange 辟 and carry out 前人烈明德 the careful and brilliant virtue of their predecessors.

在今 At present 予 I, 小子 the insignificant 旦 Tan 非克 am unable 有正 to set things to rights, * 迪 the object I principally attend to 惟 is 前人光 the glory of out former monarch 施 and extend it 于 to 我 our 沖子 youthful prince (now on the throne).

又曰 I would repeat it therefore, 天 that the celestial arrangements 不可 are not 信 to be calculated on 我 my 道 principle 惟 is 寧王德延 to extend the virtue of the Tranquillizing king, (Woo-wâng) 天 so that Heaven 不 may not 庸 be induced 釋 to withdraw 于文王受命 the decree received by his father Wăn-wang.

公 The duke 曰 continued 君 Oh prince 奭 Shih! 我 I 聞 have heard 在 that 昔 formerly when 成湯 the accomplished T'ang 既受 received 命 the decree, 時則 there 有 was 若 such a man as 伊尹 E-yun, 格 who could influence 于 皇 Imperial 天 Heaven (by his virtue.) 在 In the time of 太甲 T'hae kea,

* These are mere complimentary expressions.

時則 there 有 was 若 the same 保 Maintainer 衡 of the equilibrium.* 在 In the time of 太戊 T'haé-woo, 時則 there 有 were 若 such men as 伊陟 E-chĭh, † and 臣扈 Chin-hoo, 格 who wrought 于 upon 上 the Supreme 帝 Ruler; while 巫咸 Woo-han 乂 regulated 王 the Royal 家 household. 在 In the time of 祖乙 Tsoŏ-yĭh, 時則 there 有 was 若 such a man as 巫賢 Woo-hëen, 在 and in the days of 武丁 Woo-ting 時則 there 有 flourished 甘盤 Kan-pwan. ‡

(These men) 率 acted out their principles. (and possessed merit entitling them) 惟茲有陳 to be arranged in the annals of fame, whereby 保 they preserved 乂 and regulated 有殷 the Yin dynasty. 故 Therefore 殷禮 in the rites of Yin 陟 they were elevated 配 to be associated with 天 Heaven in worship, (while that family enjoyed the throne) 多 for a number of 歷 successive 年所 years.

天 While Heaven 惟純 exclusively afforded them 佑命 the protecting decree, 則商 the empire of Shang 實 was replenished with people. 百姓 The hundred officers of illustrious names, 王人 together with the king's servants 罔不 invariably 秉 laid hold on 德 virtue, 明 and intelligently 恤 entered into the anxieties (of the monarch); then would 小臣 the inferior officers 屏 and 侯甸 the lords of the tenures on the frontiers 矧 much more 咸 universally 奔走 hasten to the public service. 惟茲 on this account 惟德 virtue 稱 was admired, 用乂厥辟 the prince was well directed, 故 and when he, 一 the one 人 man 有 had

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* The maintainer of the equilibrium was E-yun: (see the commaud given to Yuĕ).

† E-chĭh was the son of E-yun.

‡ Chow-kung alluded to these celebrated ministers in order to induce Shaou-kung to act like them.

any particular 事 business, (such as the undertaking of a war, or the calling of a council), 于 throughout 四 all 方 quarters 若 to which he was directed 卜 by divination 筮 and prognostics, 罔 不 是 乎 they invariably gave him their confidence.

公 The duke 曰 said, 君 Oh prince 奭 Shih! 天 Heaven 壽 has bestowed longevity 平 on those who were equitable 格 and thorough going 保 in preserving 乂 and regulating 有 殷 Yin; 有 殷 嗣 but the last prince of that dynasty 天 滅 威 experienced Heavens terrible desolations. 今 Now 汝 if you 永 will perpetually 念 think of this, 則 有 you will obtain 固 命 a settled decree in your favour, 厥 亂 and will thus regulate 明 and enlighten 我 our 新 newly 造 founded 邦 city.

公 The duke 曰 continued, 君 Oh prince 奭 Shih! 在 昔 formerly 上 the Supreme 帝 Ruler 割 cut off (the Yin dynasty) 申 and renewedly 勸 stimulated 寧 王 之 德 the virtue of the Tranquillizing monarch (Woo-wâng), 其 集 concentrating 大 the great 命 decree 于 in 厥 his 躬 person.

惟 And perhaps 文 王 Wăn-wâng 尙 克 was enabled 修 to cultivate 和 harmony 我 in this our 有 夏 Summer land, 亦 惟 because 有 he had 若 such men 虢 叔 as Kih-shŭh, 有 若 and as 閎 夭 Hwăng-yaou, 有 若 and 散 宜 生 San-e-săng 有 若 likewise 泰 顚 Tae-tëen, 有 若 and 南 宮 括 Nan-kung-kwŏ,

又 He also 曰 added, 無 If they had not 能 been able 往 來 to associate 茲 迪 and lead him on 彝 in the common 教 principles of instruction, 文 王 Wăn-wâng 罔 would have had no 德 virtue 降 to transmit 于 to 國 人 the people of his country.

亦 惟 It was also in consequence of 純 the pure 佑 and protecting decree (that his ministers) 罙 main-

tained their hold 德 on virtue, 迪 and were led on to 知 an acquaintance with 天 Heaven's 威 terribleness; 乃惟時 thus they 昭 illustrated 文 王 Wăn-wâng's 迪見 principles, which were conspicuous 冒 and overspreading 聞 until the report 于 reached 上 the Supreme 帝 Ruler. 惟時 On this account 受 he received 有殷命哉 the decree of the dynasty Yin.

武王 Woo-wâng, 惟 with the assistance of 茲 these 四 four 人 men,* 尙 was probably 迪 led on 有祿 to the attainment of Imperial wealth. 後 Afterwards 暨 they together with 武王 Woo-wâng, 誕 greatly 將 availed themselves of 天 Heaven's 威 terribleness, 咸劉厥敵 and slew all their foes. 惟 Thus 茲 these 四 four 人 men 昭 rendered illustrious, 武王 Woo-wâng 惟 whose (excellence) 冒 overspread (the Empire), throughout which 丕單稱德 his virtue was greatly extended and applauded.

今 Now 在 with respect 予 to me, 小子 the insignificant 旦 Tan, 若 I feel as if 游 floating on 大 a mighty 川 stream; 予 I would therefore 往 go 暨 with 汝 you 奭 oh Shih, 其 in order to 濟 accomplish the passage 小子 as our young prince 同未 is not yet 在 virtually inducted into 位 the throne, 誕無我責 does not the burthen greatly devolve on us? 收罔勖 Without exertion, therefore 不 we shall not 及 succeed.† If you now 耆 造 retire on account of age, 德 virtue 不 will not 降 be transmitted to the people. 我 I 則 have already 鳴鳥不聞 ceased to hear the crowing of the felicitous bird; 矧 how much less (on your departure) 曰 can we promise

* Four men only are mentioned, because Kĭh-shŭh was already dead.

† The commentator acknowledges that here there is something wanting and the sense of the original is not clear.

ourselves 其 that we 有 shall 能 be able 楷 to extend our influence any further.

公 The duke 曰 further said, 嗚呼 alas! 君 prince Shih, 肆 oh that you 其 would 監 largely contemplate 于茲 as your mirror. 我受命 The decree which we have received 無疆 contains indeed interminable 惟休 excellencies, 亦 but these are also 大 great 惟艱 difficulties connected with it. 告 I should recommend 君 your Highness 乃猷 to aim at 裕 liberality of feeling; 我 and let us 不 not 以 allow 後人 our successors 迷 to err from the right way.

公 The duke 曰 continued, 前人 Our late monarch 敷 opened out all 乃 his 心 heart, 乃悉命汝 and imposed on you a wide command, 作汝民極 making you the first of subjects, 曰 saying, 汝 Do you 明 clearly 勖 and energetically 偶 yoke yourself into the service 王 of the young king, 在 and abiding 亶 in sincerity endeavour 乘 to sustain 茲 this 大 great 命 decree, 惟 reflecting on 文王德 the virtue of Wăn-wâng, 丕 and largely 承 participating 無疆 in his interminable 之恤 anxieties.

公 The duke 曰 kept on, 君 Oh prince! 告 I will speak 汝 to you 朕 in my 允 sincerity: and do you 保 oh Protector 奭 Shih, 其汝克敬 with proper respect (listen to my words) 以予監 Take for your beacon 于殷喪 the ruin of Yin (which fell in consequence of) 大 its great 否 disorders, 肆 and deeply 念 meditate on 我天威 the terribleness of our celestial ruler.

Is it because 予 I am 不 unworthy 允 of credit 惟 that I 若茲 thus enforce my 誥 announcement? 予 but I 惟 must 曰 say, (that the accomplishment of the designs of our royal house) 基 depends chiefly 我 upon us 二人 two. 汝有合哉 Do you accord with

this sentiment 言曰在時 and say that it depends on 二人 us two? 天 and when Heaven's 休 blessings 滋 richly 至 descend, 惟時二人 we two shall be 弗 堪 unable to sustain the weight. 其汝 If you 克 could but 敬 display respectful 德 virtue, 明 and distinguish 我 our 侵 talented 民 people, 在 then you might 讓 hand over the reins of government 後人 to successors 于 in 丕 prosperous 時 times.

嗚呼 Oh yes! 篤棐時二人 we two alone have afforded especial aid (to the sovereign), and thus 我 we have 式克 been enabled 至 to arrive 于 at 今日 this day's 休 prosperity; 我 let us then 咸 all 成 complete 文王功 the work of Wăn-wâng, 于 by our 不怠 incessant perseverance; 丕 greatly 冒 overspreading 海隅 the corners of the sea 出日 and the region of the rising sun, 罔 until there be none 不 who are not 率 led into 俾 humble submission.

公 The duke 曰 continued, 君 Oh prince it is because 予 my discourse 不惠 is discordant with reason, 若茲 that I thus 多 reiterate 誥 my announcements? 予 I am 惟 only 用閔 anxious 于 about (the continuance of) 天 the celestial decree 越 and (the favour of) 民 the people.

公 The duke 曰 closed by saying 嗚呼 Oh 君 prince! 惟乃 You are 知 acquainted 民德 with the habits of the people, 亦 that 罔 none of them 不能 are incapable 厥初 at the begining, 惟 but do you 其 look well to the 終 end. 祇 Carefully 若 comply with 茲 these suggestions: 往 go 敬 and be respectful 用 in the carrying out 治 of your rule.

SECTION VI.

蔡仲之命

THE DECREE RESPECTING CHUNG OF TSAE *

惟 When 周公 Chow-kung, 位 filled the office 冢宰 of prime minister, (B. C. 1,106), 正 and regulated 百工 the hundred officers, 羣叔 the royal uncles 流言 spread abroad seditious insinuations, 乃致 in consequence of (Chow-kung) 辟 putting to death 管叔 Kwan-shŭh, 于 at 商 Shang; 囚 he restricted 蔡叔 Tsae-shŭh 于 to the 郭隣 borders of his state, 以 still allowing him 車七乘 seven chariots; 降 he degraded 霍叔 Hŏ-shŭh 于 to be a 庶人 common individual, 三 and for three 年 years 不 did not 齒 admit him into the rank of nobles. 蔡仲 While Chung of the Tsae country, 克 being able 庸 to display 祇 respectful 德 virtue; 周公 Chow-kung 以爲 made him 卿士 a noble, 叔卒 and when Hŏ-shŭh died 乃 finally 命 charged 諸王 the king 邦之 to appoint him to rule over 蔡 Tsae.

王 The king, 若 as it were, 曰 said, 小子 Oh young man 胡 Hoo. † 惟爾 You are able 率 to follow out 德 virtue 敬 and to reform 行 manners, ‡ 克慎 whilst you are careful 厥 in cultivating the 猷 right way. 肆予 I therefore 命 order 爾 you (to become) 侯 an earl 于 in 東 the eastern 土 regions; 往 go then 即 to the district 乃 to which you are 封 appointed, 敬哉 and be respectful!

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* 仲 Chung was the son of 蔡叔 Tsae-shŭh, when Shŭh died, Chow-kung on account of Chung's virtues, urged Ching-wâng to appoint him to the government of Tsae. This section contains the words of the appointment. The modern edition has it not, but the ancient edition has it.

† Hoo was the private name of Chung.

‡ The virtue he followed out was that of his ancestor Wăn-wâng, and the manners he reformed were those of his father Tsae-shŭh.

爾尙 If perhaps you 蓋 would cover over 前人之愆 the faults of your progenitor, 惟 you should aim at 忠 fidelity 惟 and 孝 filial piety. 爾 If you 乃 would 邁 surpass 迹 the former traces 自 in your own 身 person, 亮 you must 勤 employ diligence 無 without 怠 flagging, 以 in order 垂 to hand down 憲 an example 乃 to your 後 posterity. For this end 率 you have only to follow 乃 your 祖 ancestor 文王 Wăn wâng's 之彝 constant 訓 instructions, 無 and forbear 若 to imitate 爾 your 考 parent 之 in 違 disobeying 王 the royal 命 commands.

皇 Imperial 天 Heaven 無 has no 親 partialities, 惟德是輔 but aids those who are virtuous; 民心 the affections of the people 無 are not 常 invariable, 惟惠之懷 but to the kind they willingly submit. 爲善 Acts of goodness 不同 differ, 同歸 but they all promote 于治 good government; 爲惡 vices 不同 are dissimilar, 同歸 but they all tend 于亂 to confusion. 爾其 Be you therefore 戒哉 on your guard.

愼 Be careful 厥 at the 初 commencement, 惟 and consider 厥 the 終 end, 終 thus the result 以 will 不 not 困 be distressing; 不惟 but if you do not consider 厥 the 終 end, 終 then the sequel 以 will be 困 weariness 窮 and exhaustion.

懋 Be stimulated 乃攸 to the establishment of 績 merit, 睦 live in peace 乃 with your 四隣 neighbours 以蕃 form a hedge around 王 the royal 室 house, 以和 harmonize with 兄弟 your brethren of the same clan; 康 and tranquillize 濟 and benefit 小 the small 民 people.

率 Follow out 自中 the due medium, 無 and do not 作 aim at 聰明 pretended cleverness, whereby 亂 you would confuse 舊 the old 章 regulations, 詳 examine 乃 what you 視 see 聽 and hear, 罔 and do

not 以 give heed 側 to one sided 言 views, 改 so as to change 厥 from your 度 established principles; 則 then 予 I 一 the one 人 man, 汝 嘉 would congratulate you.

王 The king 曰 further said, 嗚呼 Oh thou 小子 young man 胡 Hoô, 汝 往 哉 go thy way; 無 and do not 荒 carelessly 棄 reject 朕 my 命 words.

SECTION VII.

THE NUMEROUS 多方 REGIONS. *

惟 On 五 the 5th 月 month, (of the year after Chîng-wâng assumed the reins of goverment, B. C. 1,102) 丁亥 on the 21st day of the month, 王 the king 來 came 自 from 奄 Yen 至于宗 to the metropolis 周 of Chow.

周公 Chow-kung 曰 said, 王 The king 若 thus 曰 issues his commands; 猷 Ho! 告 let it be announced 爾 to you 四 of the four 國 countries, 多 and the numerous 方 states, 惟 that in consequence 爾 of your 殷 Yin 侯 rulers 尹 having regulated 民 the people well, 我 I 惟 have taken the matter into consideration, 大 and greatly 降 lessened 爾 your 命 capital punishment; 爾罔不知 of which you ought not to be ignorant.

洪惟圖 They schemed after 天之命 the decree of Heaven, 弗 and did not 永 perpetually 寅 and

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* When 成王 Chîng-wâng assumed the reins of government, the 奄 Yen state, with the 淮 Hwae foreigners rebelled. Chîng-wâng exterminated Yen, and returning, composed this section. It seems that at that time the 殷 Yin people were not the only ones who fanned the flame of insurrection, therefore many states are addressed. Both the editions have it.

carefully 念 think 于 on 祀 the sacrifices (to be offered to their ancestors.)*

惟 Formerly 帝 the Supreme 降 sent down 格 calamities 于 on the 夏 Hëá dynasty, while 有 the ruler 夏 of Hëá 誕 greatly 厥 逸 indulged himself in luxury, 不肯 and would not 感言 speak kindly 于 to 民 the people; 乃 being 大 utterly 淫 dissolute 昏 and confused, 不克 and unable 終 for the space of a single 日 day 勸 to urge himself on 于帝之迪 in the way marked out by the Supreme. 乃 This is 爾 what you 攸 閈 have heard.

厥 He 圖 speculated 帝之命 on the decree of the Supreme, 不克 and yet could not 開 increase 于民之麗 that on which the people depended for support, whilst 乃 he 大 extensively 降 brought down 罰 inflictions (on the people,) 崇 and multiplied 亂 the confusions 有夏 of China, 因 the causes of these things 甲 originated 于 in 內 the internal 亂 disorders (of the palace,) (in consequence of which) 不克 he was unable 羣 properly 承 to receive 于旅 the multitude, 罔 and could not 丕 greatly 惟進 advance 之恭 in respect, 洪舒 or display liberality 于 towards 民 the people. 亦惟 There were also 有夏之民 some of the people of Hëá 叨 who were covetous 憯 and cruel, 日 and yet were daily 欽 promoted by him 劓 to punish 割 and cut off 夏邑 their fellow citizens. †

天 Heaven 惟時 on this account 求 sought for 民主 a ruler of the people, 乃 and 大 abundantly 降 promulgated 顯 the conspicuous 休 and excellent 命

* This means that the Yen people only thought of scheming after the celestial decree, and brought themselves to ruin, without regarding the continuance of those sacrifices which they ought to have offered to their ancestors. One says, the celestial decree can be received, but cannot be speculated on; to speculate on it manifests the selfishness of human desires, and not the public spiritedness suited to the decree of Heaven.

† In this paragraph there is much that cannot be explained.

decree 于 in favour of 成 the accomplished 湯 T'hang (ordering him) 刑 to punish 殄 and cut off 有夏 the Hëá dynasty.

惟天不 It was not that Heaven 畀純 so greatly (afflicted the Hëá dynasty,) 乃 but 惟 because 以 looking on 爾 your 多 numerous 方 states 之 with their 義 virtuous 民 people, 不克 he could not 永 continue them 于 in 多享 advantageous posts; 惟 while 夏之 Hëá's 羣 respected 多 and numerous 士 officers, 大 were altogether 不克 unable 明 intelligently 保 to protect 享 and profit 于民 the people; 乃 but on the contrary, 胥 mutually 惟虐 oppressed 于民 the people, 至于 so that 百 out of a hundred (schemes) 爲大 they were utterly 不克 unable 開 to carry out (one prosperously.)

乃 It was 惟 only 成 the accomplished 湯 T'hang 克 who could 以 avail himself of 爾 your 多 numerous 方 states, 簡 and making selections from them, 代 instead of 夏 Hëá 作 become 民主 a ruler of the people.

愼 He carefully attended to 厥 the 麗 staff of life, 乃 and 勸 urged on to exertion, hence 厥 his 民 people 刑 took him for a pattern, 用 and were 勸 stimulated by him.

以至于 Until the time of 帝 the Emperor 乙 Yih (the rulers of Shang) 罔不 invariably 明 illustrated 德 virtue, 愼 and were cautious 罰 in punishments, 亦 by which means also 克 they were enabled 用勸 to stimulate their subjects.

要 In important 囚 criminal cases, 殄 they exterminated 戮 and slew 多 (those who had committed) many 罪 crimes, 亦 by which means also 克 they were enabled 用勸 to stimulate (the people;) 開釋 they liberated 無辜 those who were faultless, 亦 by which means also 克 they were enabled 用勸 to stimulate (the people.)

今 Now 王于 with respect to 爾 your 辟 former prince (Chow,) 弗克 he could not, 以 though supported by 爾 your 多 numerous 方 states, 享 enjoy 天之 the celestial 命 decree (in his favour.)

嗚呼 Alas! 王 our king 若 has as it were 曰 said, 誥告 Tell it to 爾 your 多 numerous 方 states, 非 it was not that 天 Heaven 庸 had any intention 釋 to reject 有夏 the Hëá dynasty, 非 nor that 天 Heaven 庸 purposely wished 釋 to degrade 有殷 the Yin state.

乃 But 惟 it was 爾 your 辟 last prince 以 who depending on 爾 you 多 assembled 方 hosts 大 became very 淫 dissolute, 圖 and speculated on (the continuance of) 天之 the Celestial 命 decree, 屑 while he trifled 有辭 in his expressions.

乃惟有夏 The ruler of China at that time 圖 calculated on (the continuance of) 厥 his 政 government, (but his measures) 不 did not 集 tend 于 to 享 the enjoyment (of the throne); 天 hence Heaven 降 sent down 時 this 喪 ruin upon him, 有 and another 邦 family 閧之 came in his stead.

乃 It 惟 was because 爾 your 商 Shang dynasty's 後 later 王 king, 逸厥逸 gave himself up to voluptuousness, 圖 and still speculated on (the perpetuity of) 厥 his 政 government, 不 while he was neither 蠲 pure 烝 nor improving; until 天 Heaven 惟降 sent down 時 this 喪 calamity.

惟 Even 聖 a sage 罔 without 念 reflection 作 will become 狂 a fool, 惟 while 狂 a fool 克 who can 念 reflect 作 may become 聖 a sage; therefore 天 Heaven 惟 allowed (the tyrant Chów) 五 the space of five 年 years 須暇之 delaying an account of 子孫 his children, (hoping that) 誕 he might eventually 作 become 民主 a fit ruler of his people; but (Chów) 罔可 would neither 念 reflect 聽 nor listen.

天 Then Heaven 惟求 sought among 爾 you 多 numerous 方 states, 大 greatly 動 moving you 以 by 威 its terribleness, 開 to bring forward 厥 some one 顧 who might receive the regards 天 of Heaven; 惟 but 爾 of you 多 numerous 方 states, 罔 there were none 堪 who were worthy of 顧之 regard.

惟我周王 Our kings of Chow alone 靈 could worthily 承 receive 于旅 the host. 克堪 and adequately 用 sustain 德 virtue, 惟 only they could 典 superintend the worship of 神 the Divine 天 Heavens. 天惟 Therefore Heaven 式教 instructed 我 our (princes,) 用 and rendered them 休 excellent, 簡 selecting 畀 and conferring upon them 殷命 the decree that had been made in favour of Yin, 尹 to regulate 爾 you 多 numerous 方 states.

今 Now 我曷 how could I 敢 dare 多 to multiply 誥我 my announcements, (but you must consider) 惟 that it was I 大 who mainly 降 mitigated 爾 your 四 four 國 states' 民命 capital punishment.

爾曷不 Why do not you also 忱 sincerely 裕之 display liberality 于 towards 爾 your 多 numerous 方 states? 爾曷不 Why do you not 夾 aid 介 and assist 乂 the government 我 of our 周王 kings of Chow, 享 who possess 天之 the celestial 命 decree in their favour? 今 Now that 爾 you 尙 are still 宅 allowed to reside 爾 in your 宅 dwellings 畋 and cultivate 爾 your 田 fields; 爾曷不 Why do you not 惠 comply with 王 the orders of the king, 熙 and enlarge 天之命 the decree of Heaven.

爾乃 But you 迪 constantly follow 不靜 unsettled ways, 爾 your 心 minds 未 have no 愛 self-respect, 爾 you 乃不 do not 大 entirely 宅 coincide with 天 the celestial 命 decree, 爾乃 but you 屑 triflingly 播 reject 天命 that decree; 爾乃 you 自 yourselves 作 practice 不典 unlawful things, 圖 and

yet expect 忱 to be believed 于 by 正 the upright.

我惟時 On this account I 其教 instruct 告之 and warn you; 我惟時 on this account I 其戰 tremblingly 要 take the principal offenders 囚之 and imprison them. 至于再 This I have repeated 至于三 again and again. 乃有不 Should you not however 用 regard 我 my 降 having commuted 爾 your 命 capital punishments, 我 I 乃 will 其大 greatly 罰 chastise 殛之 and exterminate you. 非 It is not that 我 we 有周 of the Chow dynasty 秉 hold to the 德 principle 不寧康 of disquietude, 乃 but 惟 it is 爾 you 自速 that hasten on 辜 to crime.

王 The king 曰 said, 嗚呼 Alas! 猷 indeed! 告 I announce 爾 to you 有方多士 officers of the numerous states, 暨 together 殷多士 with the many officers of Yin, 今 that now 爾 you 奔走 have hastened to and fro, 臣 and served 我 our 監 superintendants 五 for five 祀 years.

越 Moreover 惟有 you have 胥 佰 barons and attendants, 小大多正 with the host of greater and lesser regulators, so that 爾 you 罔不 must not neglect 克 to accomplish 臬 your business.

自 In your personal 作 conduct 不和 there may be something disagreeable; 爾惟 be you therefore 和哉 attentive to harmony. 爾 In your own 室 families 不 there may be a want of 睦 concord. 爾惟和哉 therefore aim at cordiality. 爾 Let your 邑 cities 克 be 明 intelligent, 爾惟 and be you 克勤 industrious 乃 in your 事 affairs.

爾 Would you 尚 perhaps 不 not be 忌 afraid 于 of 凶 an injurious 德 influence, 亦 then 則 be 以 穆穆 cordially respectful 在 in (fulfilling the duties of) 乃 your 位 stations. 克閱 Observe also 于乃 your 邑 intelligent citizens, 謀 in order to avail yourselves 介 of their aid.

爾 You 乃 may now 自 at 時 this 洛邑 city of Lŏ 尙 perhaps 永 maintain your stand, 力 and strenuously 畋 cultivate 爾 your 田 fields; 天 while Heaven 惟 may 畀 induce me 矜 to pity 爾 you, 我 and I 有 the possessor 周 of Chow 惟其 will 大 materially 介 aid 賚 and assist 爾 you; 迪 簡 selecting and advancing you 在 in 王 the royal 庭 court; thus 尙 爾 I may urge you on 事 to business, 有服 and place those who submit 在 in the rank of 大 great 僚 officers.

王 The king 曰 said, 嗚呼 Oh you 多 numerous 士 officers! 爾 if you 不克 cannot 勸 be stimulated 忱 to abide by 我 my 命 commands, 爾 亦 則 then you 惟 will 不 not 克 be able 享 to enjoy (the favour of your superiors). 凡 All 民 you people 惟 will also 曰 conclude, 不 that you do not 享 possess (our esteem). 爾 Should you 乃 become 惟 逸 voluptuous 惟頗 and perverse, 大 greatly 遠 opposing 王 the royal 命 decree, 則 then 惟爾 you 多 numerous 方 states 探 will bring down on yourselves 天之 Heaven's 威 terribleness; 我 I also 則 will 致 carry out 天之 the celestial 罰 inflictions, 離 and remove you 遷 very far from 爾 your 土 land.

王 The king 曰 said, 我 I do 不惟 not wish 多 to multiply 誥 my announcements; 我 I 惟 merely wish 祇 respectfully 告 to make known 爾 to you 命 my commands.

又 He also 曰 said, 時 This 惟 is 爾 your 初 beginning; 不克 if you cannot 敬 be respectful 于 in the use of 和 harmony, 則 then 無 do not 我怨 blame me.

SECTION VIII.

THE ESTABLISHMENT 立政 OF GOVERNMENT. *

周公 Chow-kung (addressing his ministers) 若曰 spoke to the following effect: 拜手 Bow down 稽首 and make obeisance, 告 while you address 嗣 the new 天子 emperor 王矣 and king. 用 Whereupon 咸 they all 戒 instructed 于王 the king, 曰 saying, 王 Your Majesty's 左右 attendants 常 are the constant 伯 lords, 常 the regular 任 officials, 準人 and the judicial magistrates, 綴衣 together with the master of the robes, 虎賁 and the superintendent of the archers and chariots (respecting whose appointments you should be careful). 周公 Chow-kung 曰 said, 嗚呼 Oh! 休茲 there are indeed excellent officers, 知恤鮮哉 but how few are the princes who know how to manifest anxiety in the appointment of them.

古之人 Of the ancients 迪 who followed out this plan 惟 there were 有夏 the rulers of Hëá, 乃 for 有室 when their house 大競 was in a flourishing condition, 顧 they sought after 俊 men of talent, 尊 who might pay honour 上 to the Supreme 帝 Ruler; 迪 these trod 知 the path of knowledge 忱 and were truly 恂 sincere 于九德之行 in the practice of the nine virtues; 乃 while they 敢 could presume 告教 to instruct and inform 厥 their 后 sovereign, 曰 saying, 拜手稽首 Most worshipful 后矣 monarch, 曰 we should say, (Be careful) 宅 in appointing 乃事 the managers of your affairs, 宅 in settling 乃 your 牧 superintendents, and 宅 in fixing 乃 your 準 regulators; 茲 this 惟 will be 后矣 to act like a prince. 謀 But if you merely take people 面 by their appearances,

* This section instructs Chîng-wâng in employing men of talent, and selecting superior officers. The ancient and modern texts both have it.

用 accounting them 丕 eminently capable of 訓 instructing men 德 in virtue, 則 and 乃 thus 宅 appoint 人 them (to office) 茲乃 then these 三 three 宅 situations (will be filled by) 無義 improper 民 persons.

桀 Kèĕ's 德 propensity 惟乃 was 弗 not 作 to engage 往 those who had been formerly 任 employed, 是 while he appointed 惟 only 暴 oppressive 德 magistrates; (thus he died) 罔 without 後 posterity.

亦 Also 越 with reference to 成 the accomplished 湯 T'hang, 陟 who was advanced 丕 釐 to promote in an eminent degree 上帝之耿命 the glorious will of the Supreme; 乃用 in filling up 三 these three 有宅 offices, 克即宅 he appointed only the capable; 曰 and in arranging 三 the three 有俊 orders of talents, 克即俊 he esteemed only the clever 嚴 He rigidly 惟 adhered to 丕 the great 式 pattern, 克用 and engaged 三 the three 宅 kinds of officers, 三 and the three 俊 orders of talents. 其在 Thus in 商邑 the city of Shang 用協 he succeeded in harmonizing 于厥 his own 邑 subjects, 其在 and throughout 四方 all quarters, 用 he exhibited 丕 an eminent 式 pattern, 見 for the display of 德 virtue.

嗚呼 Alas! 其在 with regard to 受 the tyrant Shów, 德 his conduct 暨 was violent, 惟 only those who 羞 being advanced to office 刑 were murderers 暴德之人 and oppressors of virtue, 同于厥邦 these were his allies; 乃惟 and only those who 庶習 were inured to vice 逸德之人 and of voluptuous habits, 同于厥政 were associated with him in the government. 帝 The Supreme 欽 then severely 罰 punished 之 him 乃 and 俾 ordered 我 us 有夏 to take possession of China, 式商受命 and enjoy the decree which Shang had received, 奄 while we sheltered 甸 and arranged 萬 the myriad 姓 clans.

亦 Then 越 we come to 文王 Wăn-wâng, 武王 and Woò-wâng, 克知 who understood fully 三有宅 心 the feelings of the three kinds of superior officers, 灼 and clearly 見 perceived 三有俊心 the talents of the three grades of clever men, 以 so as to employ them 敬 in respectfully 事 serving 上 the Supreme 帝 Ruler, 立 and in appointing 民 over the people 長 elders 伯 and superiors.

立 In establishing 政 government 任人 there were the officials, 準夫 the regulators, 牧 and the protectors, 作 who attended to 三 the three kinds of 事 public business.

Then there were 虎賁 the superintendents of archery and chariots, 綴衣 the master of the robes, 趣馬 the master of the horse, 小尹 and the master of the household, 左右 also the attendants 攜 who superintended 僕 the servants, 百 the hundred kinds 司 of managers, 庶 and all 府 the treasurers.

Besides which there were 大都 the governors of the larger 小伯 and smaller cities, 藝人 the cunning men, (or priests), 表臣百司 the hundred kinds of external managers, 太史 the great historian, 尹伯 and the superintendents of departments, 庶常吉士 all of whom were good men of constant virtue.

Then (among the princes of the empire) they had 司徒 the minister of instruction, 司馬 the minister of war, 司空 and the minister of public works, 亞 together with the secondaries 旅 and subordinates.

Further they had 夷 the wardens of the E, 微 Wei, 盧 Leu, 烝 and Ching foreigners; together with 三亳 those of the three Pŏ,* 阪尹 and the managers of the Pan district.

Thus 文王 Wăn-wâng 惟 was 克 enabled to em-

* The three Pŏ appear to have been situated in the north-western part of Hô-nân province.

body 厥宅心 the feelings of the three kinds of superior officers; 乃 and 克 was thus enabled 立 to establish 茲 these 常 regular 事司 superintendents of business, and 牧人 public protectors, 以 in order 克俊 to honour 有 those who were 德 virtuous.

文王 Wăn-wâng, however, 罔 did not 攸兼 interfere 于 with 庶言 the government proclamations, 庶獄 the judicial regulations, 庶慎 nor the public prohibitions, 惟 but left it to 有司之 the superintendents 牧夫 and protectors, 是訓 to point out (to the people) 用 what was to be observed 違 and what avoided.

Moreover 庶獄 with regard to the judicial regulations 庶慎 and the public prohibitions, 文王 Wăn-wâng 罔 did not 敢 affect 知 to know anything 于 about 茲 these.

亦越 So also 武王 Woò-wâng 率 carried out 惟 his (father's) 敉 tranquillizing 功 work, 不 and did not 敢 dare 替 to supersede 厥 his (officers who were distinguished for their) 義 upright 德 virtue; 率 he also followed out 惟 his 謀 plans, 從 and accorded with (those officers who possessed) 容德 the virtue of forbearance, 以 in order 並 unitedly 受 to receive and sustain 此 this 丕丕 very great 基 patrimony.

嗚呼 Oh you 孺子 young prince, 王矣 now raised to the throne! 繼自今 from henceforth 我其 let us 立 establish 政 good government, 立 and for the settlement 事 of affairs (employ) 準人 the regulators 牧夫 and the protectors 我其 Let us 克灼知 ascertain clearly 厥 that which they 若 are adapted for, 丕 and then extensively 乃 employ them 俾 in arranging 亂 disorders, 相 and in assisting 我受民 the people whom we have received; 和 adjusting 我 our 庶獄 judicial regulations 庶慎 and public prohibitions; 時 this done, 則勿 let us not al

low (worthless people) 有閉 to interrupt 之 their work.

自 From 一話 a single word 一言 or expression (such interruption may arise); 我則 therefore let us 末 finally 惟 consider these 成德之彥 scholars of perfect virtue, 以 and employ them 乂 in regulating 我受民 the people whom we have received.

嗚呼 Oh yes! 予 I, 旦 Tan, 已 having 受 received 人之徽言 these excellent things from others, 咸告 announce them all to you, 孺子 oh young prince, 王矣 now elevated to the throne; 繼自今 from henceforth, therefore, do you, 文子 the elegant son 文孫 and grandson (of Wăn and Woò) 其勿 avoid 誤 erring 于 by interference with 庶獄 the judicial regulations 庶愼 and general prohibitions, 惟正是 and let the correctors of public morals 乂之 manage these things.

自 From 古 of old, 商人 until the time of the men of Shang, 亦越 even to 我 our 周文王 Wăn-wâng of the Chow dynasty, 立 in establishing 政 government 立 and settling 事 affairs, they have had 牧夫 protectors 準人 and regulators, 則克 whom they were able 宅之 to invest with office, 克由繹之 and whose talents they could unfold, 茲乃 thus 俾 directing them 乂 to govern (the state.)

國 In states in general 則罔有 there have been no instances, 立政 wherever government has been established, 用憸人 of employing flatterers, 不訓 as being not able to accord 于 with 德 virtue, 是罔 nor to become 顯 distinguished 在 in 厥 their 世 age. 繼自今 From henceforth, therefore, 立 in establishing 政 right rule, 其勿 let not 以憸人 flatterers be employed, 其惟 but only 吉士 honest men, 用勸 who will stimulate one another 相 to promote the interests 我國家 of our country.

今 Now you, 文子 elegant son 文孫 and grandson (of the former monarchs,) 孺子 you young prince 王矣 on the throne, 其勿 do not 誤于 err by interfering with 庶獄 the judicial regulations, 惟 but leave them 有司之 to the superintendents 牧夫 and protectors.

其克 Do you also 詰 regulate 爾戎 the dress 兵 and materiel of the army, 以 in order 陟禹之迹 to tread in the footsteps of Yù; 方 then 行 throughout 天下 the empire, 至 even 于 to 海表 the borders of the sea, 罔有 there will be none 不 who do not 服 submit, 以 in order 覲 to display 文王之 Wǎn-wâng's 耿光 bright glories, 以 and 揚 to spread abroad 武王之 Woò-wâng's 大 great 烈 merit.

嗚呼 Oh yes! 繼自今 from henceforth 後王 let future monarchs 立 establish 政 government, 其惟 and let them 克用 employ 常人 the men of constant virtue.

周公 Chow-kung 若 as it were 曰 said, 太史 Oh great historian! (do you record the case of) 司寇 the judge 蘇公 Soo-kung, 式敬爾 who was so cautious 由 in adjudging 獄 criminal cases, 以 in order 長 to promote the interests 我 of our 王國 country; 茲式 imitating him 有 愼 do you be careful 以 in 列 arranging 用中 and adjusting 罰 punishments.

THE BOOK OF CHOW CONCLUDED.

SECTION I.

THE OFFICERS OF THE 周官 CHOW DYNASTY.*

惟周王 The king of Chow (B. C. 1102,) 撫 soothed 萬 the myriad 邦 states, 巡 and visited 侯甸 the various tenures, 四 on every side 征 correcting those 弗庭 who were unjust, 綏 and tranquillizing 厥 the 兆 millions 民 of the people. 六服羣辟 Thus all the princes of the six tenures, 罔不承德 without exception experienced the effects of his virtue; 歸 after which he returned 于 to 宗 the capital 周 of Chow, 董正治官 and superintended the officers who regulated the government.

王 The king 曰 said, 若昔大猷 With reference to the great principles of former times, 制治 let good government be settled 于未亂 before anarchy commences, 保邦 and let states be preserved 于未危 ere they come into danger.

曰 He further said, 唐虞 Yaôu and Shún 稽 examined 古 the records of antiquity, 建官惟百 and established the hundred offices; 內 within 有 were 百揆 the prime minister 四岳 and the president of the princes; 外 without 有 were 州牧 the governors of provinces 侯伯 and the lords of tenures; thus 庶 the general 政 government 惟 was 和 harmonious, 萬 and the various 國 states 咸 were all 寧 tranquil. 夏商官 The officers of the Hëá and Shang dynasties 倍 were double the number, 亦 and yet 克 they were enabled 用 to maintain 乂 order; 明 clearly showing 王 that the (ancient) kings 立 in establishing 政 government 不 did not 惟 depend so much upon 其

* Ching-wâng having instructed his officers, the historians record his words, and denominate the section, "the officers of Chow." The modern text has it not, but the ancient one has it.

the number of 官 offices, 惟 as upon 其 the character of 人 the men.

今 Now 予 I, 小子 the insignificant one, 祇 am carefully 勤 sedulous 于 in the cultivation 德 of virtue, 夙 day 夜 and night (feeling as if) 不逮 I could not attain to it; 仰 looking up 惟 to the 前 former 代 generations, 時 I seek 若 to comply with their example, 訓 in instructing 迪 and leading on 厥 my 官 officers.

Thus 立 we have appointed 太師 the great teacher 太傅 the great instructor, 太保 and the protector of the sovereign; 茲 these 惟 are 三 the three 公 dukes, 論 who discourse on 道 reason 經 and superintend 邦 the kingdom, 燮 harmoniously 理 regulating 陰陽 the superior and inferior principles of nature. 官不必備 It is not however so much necessary that these offices should all be filled up, 惟其人 as that the proper men be employed.

We have also 少師 the secondary teacher, 少傅 the secondary instructor, 少保 and the secondary protector (of the prince,) 曰 who are called 三 the three 孤 conspicuous ones. These 貳 assist 公 the dukes, 弘 and extend 化 reformation, 寅 respectfully 亮 illuminating 天 heaven 地 and earth, 弼 and aiding 予 me — the single 人 individual.

冢宰 The prime minister 掌 attends to 邦治 the government of the state, 統 leads on 百 the hundred 官 officers, 均 and equalizes (all within) 四 the four 海 seas.

司徒 The minister of instruction 掌 looks after 邦教 the education of the country, 敷 diffuses abroad 五典 the canons regarding the five relations, 擾 and trains 兆 the millions of 民 the people (to their observance.)

宗 The chief 伯 baron 掌 superintends 邦禮 the

public ceremonies, 治 regulates (the respect to be paid to) 神 both gods 人 and men, 和 and arranges (the ranks of) 上 superiors 下 and inferiors.

司馬 The master of the horse 掌 attends to 邦政 the military operations of the empire, 統 taking the control of 六 the six 師 legions, 平 and preserving the tranquillity of 邦 the states 國 and kingdoms.

司寇 The criminal judge 掌 takes cognizance of 邦 the government 禁 prohibitions, 詰 scrutinizes 姦 villains and 慝 clandestine persons, 刑 and punishes 暴 the oppressive 亂 and disorderly.

司空 The superintendent of public works 掌 looks after the 邦土 territory of the kingdom, 居 locates 四 the four classes 民 of people, and obtains 時 in due season 地利 the advantages of the soil.

六 These six 卿 nobles 分職 having their several duties alloted them, 各 each 率 takes the command of 其 their 屬 subordinate officers, 以倡 and leads on 九 the nine 牧 governors of provinces, 阜 until they have enriched 成 and renovated 兆 the millions 民 of the people.

六 Every six 年 years 五 服 the lords of the five tenures 一 朝 have one audience with the emperor, 又 and 六 in six 年 years more 王 the sovereign 乃 時巡 goes on a tour of inspection, 考 to examine 制度 the regulations 于 adopted by 四岳 the superintendents of the four regions. At such times 諸侯 the princes of the empire 各 severally 朝于 wait upon 方岳 their respective superintendents, (while the monarch) 大 extensively 明 elevates 黜陟 and degrades those who deserve it.

王 The king 曰 said, 嗚呼 Oh 凡 let all 我 our 有官 officers 君子 and men of rank, 欽 be attentive 乃攸司 to the offices they hold, 愼 and be careful 乃出令 about the commands they issue. 令出 Let

orders once given 惟行 be put in practice, 弗惟 and never 反 retracted. 以 Let your 公 public spirit 滅 prevail over 私 your private feelings, 民 and the people 其 will cherish for you 允懷 a sincere regard.

學 Imitate 古 the ancients 入 in entering on 官 office, 議 deliberate on 事 business 以 according to 制 the settled regulations, 政 and then government 乃 will 不 not 迷 fall into disorder. 其爾典常 The canons and constant laws (of the present dynasty) 作之師 take for your pattern, 無 and do not 以 allow 利 cunning 口 talkers 亂厥官 to throw offices into confusion. 蓄疑 Doubts accumulated 敗 destroy 謀 good plans; 怠 indolence 忽 and negligence 荒 disarrange 政 government. 不 Do not 學 be like 牆面 persons who face the wall, (and see nothing), 莅事 but in every affair you enter upon 惟煩 be at pains to complete it.

戒 Be careful also, 爾 ye 卿士 nobles! 功崇惟志 set your minds on the exaltation of merit, 業廣惟勤 and be diligent in the enlargement of your patrimony; 惟克 be but 果 determined 斷 and resolute, 乃 and you 罔 will avoid 後 future 艱 difficulties.

位 High station 不 is not 期 intended 驕 to encourage pride, 祿 and the emoluments of office 不 are not 期 intended 侈 to lead to extravagance. 恭 Respect 儉 and economy 惟 are 德 the virtues (you should cultivate,) 無載爾僞 without making deceit your business. 作 Practise 德 virtue, 心 then your minds 逸 will be at ease, 日 and you will daily 休 become more excellent; 作 but if you resort 僞 to deceit, 心 your minds 勞 will be burthened, 日 and you will become daily 拙 more stupid.

居 While basking 寵 in favour 思 think of 危 peril, 罔 and in no instance 不 lay aside 惟 the thought of 畏 apprehension. For 弗 when you discard 畏 ap-

prehension 入 you enter into 艮 that which is alarming. 惟 Put forward 賢 the virtuous 讓 and yield to 能 the talented; 庶官 yea let all the officers 乃和 be harmonious; for 不 without 和 harmony 政 government 厥 gets into disorder. 舉 Exalt 能 those who are capable 其官 of office, 惟爾之能 and they will render you efficient; 稱匪其人 promote unsuitable persons, 惟爾不任 and you will not be able to make any use of them.

王 The king 曰 said, 嗚呼 Oh you, 三 three 事 superintendents of business, 暨 together with the 大 great 夫 officers, 敬爾有官 be careful in fulfilling the duties of your station, 亂爾 有政 and regulate the government entrusted to you, 以 in order 佑 to aid 乃 your 辟 prince; thus you will 永 perpetually 康 tranquillize 兆 the millions 民 of the people, and render 萬 the myriad 邦 states 惟無 free from 歎 dissatisfaction.

SECTION II.

ON 君陳 KEUN-CHIN.*

王 The king 若 as it were 曰 said, 君陳 Oh Keun-chîn! 惟爾 you are possessed of 令 excellent 德 virtue, 孝 being both filial 恭 and respectful. 惟 And as you are 孝 dutiful 友 and fraternal 于 towards 兄 your elder 弟 and younger brethren, 克 you can 施 display the same qualities 有政 in government. I therefore 命 command 汝 you 尹 to regulate 茲 this our 東 eastern 郊 border. 敬哉 But be cautious!

* Keun-chîn was the name of a minister. When Chow-kung removed the refractory people of Yin to the lower capital, he himself superintended them. After Chow-kung's death, Ching-wâng ordered Keun-chîn to succeed Chow-kung, and here we have the commands given him. The historians have recorded the same, and entitled it "Keun-chîn." The modern edition has it not, but the ancient one has it.

昔 Formerly 周公 Chow-kung 師 instructed 保 and protected 萬 the myriads of 民 the people, so that 民 the populace 懷 cherished a regard for 其 his 德 virtue. 往 Go thou, therefore, 慎 and be careful 乃 in that which you have 司 to superintend; 玆 率 follow out in this respect 厥 the 常 constant rules, 懋 and exert yourself 昭 to illustrate 周公之訓 the instructions of Chow-kung, 惟 and then 民 the people 其乂 will be kept in order.

我 I have 聞 heard (Chow-kung) 曰 say, "至 That perfect 治 government 馨香 is fragrant, 感于 and influences 神明 the immortal gods; 黍稷 meat offerings 非 have no 馨 sweet savour, 明 but resplendent 德 virtue 惟 is 馨 odoriferous." 爾 Do you 尚 then 式 make use of 時 these 周公之訓 instructions of Chow-kung, 惟 be 日 daily 孜孜 attentive, 無 and do not 敢 dare (to give way to) 逸 ease 豫 and pleasure.

凡 Common 人 people 未 who have never 見 seen 聖 a sage, 若 act as if 不克 they could not 見 get a sight of one; 既 while those who have 見 seen 聖 the sages, 亦不克 are unable 由 to follow 聖 them. 爾 Do you 其 therefore 戒哉 be on your guard. 爾 You 惟 are like 風 the wind, 下民 and the populace 惟 are like 草 grass, (easily affected by your influence.)

圖 In arranging 厥 a 政 government 莫或不艱 there is it may be no want of difficulty. 有 Some things 廢 must be abolished, 有 and others 興 adopted. 出 In going out 入 and coming in 自爾師虞 follow the counsels of the majority. 庶言 But when the opinions of the multitude 同 are uniform, 則繹 still subject them to an examination.

爾有 When you have 嘉 a good 謀 scheme 嘉 or an excellent 猷 plan, 則入 go inside 告 and announce it 爾 to your 后 prince 于內 in his palace;

爾乃 and when you 順 conform 之 to it 于外 without, 曰 say, 斯 This 謀 scheme 斯 and this 猷 plan 惟 are the results 我 of my 后之 prince's 德 virtue. 嗚呼 Alas! 臣人 were ministers 咸 all 若時 to act thus, 惟良顯哉 how good and illustrious would they become!

王 The king 曰 said. 君陳 Oh Keun-chîn! 爾 do you 惟弘 enlarge 周公 Chow-kung's 丕 grand 訓 instructions; 無 do not 依 rely on 勢 your power, 作 nor presume 威 on your dignity; 無 neither 倚 take advantage 法 of the laws 以 to 劑 pare (the populace.) 寬 Be liberal, 而 and yet 有 maintain 制 a regard to the regulations, 從容 be free and unconstrained 以和 in the display of harmony.

When 殷 the Yin 民 people 在 expose themselves 辟 to punishment, 予 I should 曰 say, 辟 punish them, 爾惟勿辟 but do not you indiscriminately inflict penalties; 予 or should I 曰 say, 宥 Excuse them, 爾惟勿宥 do not you altogether let them off; 惟 however, aim 厥 at the 中 due medium.

有 Should any 弗若 be disobedient 于 to 汝 your 政 government, 弗 and refuse 化 to be renovated 于 by 汝 your 訓 instructions, 辟 then punish them. For 以 to 止 prevent 辟 punishment, 乃 is the sole end of 辟 punishment.

狃 When any are inured 于 to 姦 treachery 宄 and villainy; 敗 when they subvert 常 the constant laws. 亂 and disorder 俗 good customs; when guilty of 三 these three things, 細 though in a small degree, 不 you must not 宥 excuse them.

爾無 Do not 忿 be vexed 疾 and angry 于 with 頑 the stupid, 無 nor 求 require 備 perfection 于 in 一 a single 夫 individual.

必有忍 There must be patience, 其乃 in order to 有濟 the accomplishment of affairs; 有容 there

must be forbearance also, 德乃大 for this is a great virtue.

簡厥修 Distinguish those who attend to their duties, 亦 and 簡 notice 其 those who 或 sometimes 不修 neglect them; 進厥良 promote the good, 以 in order 率 to lead out 其 those who 或 are perhaps 不 deficient in 良 goodness.

惟民 People 生 are naturally 厚 liberal, 因 but by 物 intercourse with others 有 they get 遷 corrupted. The reason why 違 they resist 上所命 the commands of superiors, 從 is because they follow 厥 their own 攸好 predilections. 爾 Do you 克 but 敬 be careful, 典 attentive to the laws, 在 and persevering 德 in virtue, 時 and 乃 you will 罔不 invariably 變 reconvert them, 允 and truly 升 elevate them 于 to 大 great 猷 principles. 惟 Thus 予 I, 一 the single 人 individual 膺受 shall experience 多 much 福 happiness, 其爾 you will 之休 become excellent, 終 and finally 有辭 you will be famed 于 through 永 perpetual 世 ages.

SECTION III.

THE 顧命 RETROSPECTIVE DECREE.*

惟 In 四 the fourth 月 month, (B. C. 1078) 哉 as the moon began 生魄 to wane, 王 the king 不懌 felt indisposed.

甲子 On the first day of the cycle, 王 the king 乃 having 洮頮 washed his face 水 in water, 相 the assistants 被 covered him with 冕 his cap 服 and robes, 憑 whilst he reclined 玉 on the pearly 几 table.

乃 He then 同召 called together 太保 the Great Protector 奭 Seih, 芮伯 the earl of Juy, 彤伯 the

* Ching-wâng, being about to die, ordered his ministers to set up 康王 K'hang-wâng. The historians have recorded the affair, and formed it into a section. The ancient and modern texts both have it.

earl of Tung, 畢公 the duke of Peĭh, 衛侯 the marquis of Wei, 毛公 the duke of Maôu, 師氏 the instructors, 虎臣 the principal archers, 百尹 the hundred superintendents, 御事 and the managers of business. *

王 The king 曰 then said, 嗚呼 Alas! 疾 my indisposition 大 has very much 漸 increased, 惟 and become 幾 alarming; indeed 病 my sickness 日 daily 臻 advances to a crisis. 既 and since it is 彌 so severe 晉 and protracted, 恐 I am fearful 不獲 that I shall not be able 誓 solemnly 言 to discourse 嗣 on the carrying out 玆 of these 予 my 審 views. Now therefore, 訓 (I would particularly) instruct 命 and command 汝 you.

昔 The former 君 sovereigns, 文王 Wăn-wâng and 武王 Woo-wâng, 宣 displayed 重 their double 光 glory, 奠 fixing 麗 the dependance of the people, 陳 and setting forth 教 instruction, 則 until the people 肄 were well versed in it; 肄 and when once accustomed, 不違 there was no further opposition, 用 克 達 殷 so that they could extend their rule over the Yin dynasty, 集 and concentrate 大 the great 命 decree (in favour of Chow).

在後 The succeeding 之侗 stupid one † 敬 respectfully 丕 received 天 Heaven's 威 Majestic (decree), 嗣 and continuously 守 maintained 文武大訓 the great instructions of Wăn and Woo, 無 without 敢 daring 昏 confusedly 逾 to transgress.

* Those whose names are mentioned were the six nobles; the first was the prime minister 召公 Shaou-kung, the second the minister of public instruction, the third the chief baron, the fourth the master of the horse, the fifth the criminal judge, and the sixth the minister of public works. On common occasions the six nobles only were summoned, but as this was a retrospective decree, all under them, even to the managers of business, were called into the royal presence.

† This is a humiliating expression employed by Ching-wâng to designate himself.

今 Now 天 Heaven 降 has sent down 疾 sickness, 殆 from which I apprehend 弗 I shall neither 興 rise 弗 nor 悟 recover; 爾 but you 尙 perhaps may be able 明 to illustrate 時 these 朕 my 言 words, 用 敬 and respectfully 保 to preserve 元子釗 the heir apparent Chaou, * 弘 greatly 濟 assisting him 于 in 艱 難 all his difficulties.

For this end 柔 you must render pliant 遠 those at a distance, 能 and make capable 邇 those who are near; 安 tranquillizing 勸 and encouraging 小 both small 大 and great, 庶 throughout all 邦 the states.

思夫 I imagine 人 that men 自亂 may regulate themselves 于 by 威 dignity 儀 and decorum; 爾無 do not you therefore 以 attempt to influence 釗 Chaou 冒貢于非幾 by the application of any improper motives.

茲 They 既 having 受 received 命 the decree 還 retired, 出 and going out 綴衣 set up their tents 于 in 庭 the court-yard; 越 but on the 翼 next 日 day, 乙丑 that is the second day of the cycle, 王 the king 崩 died.

太 The great 保 protector 命 then commanded 仲 桓 Chúng-hwân, 南宮毛 and Nân-kung-maôu, 俾 爰 to direct 齊侯 the marquis of Tse, 呂伋 Leu-keĭh, 以 to take 三千 2,000 戈 spearmen, 虎賁百人 with 100 archers, 逆 and go to meet 子 the prince 釗 Chaou, 於南門之外 on the outside of the southern gate, 延入 and introduce him 翼 into one of the wings 室 of the palace, 恤 where he might as chief mourner 宅 reside 宗 in the ancestorial hall.

丁卯 On the 4th day of the cycle, 命 he commanded (the historian) 作 to make 冊 the book 度 and the regulations.

* Chaou was the name of K'ang-wâng.

越 After 七 seven 日 days more, 癸酉 on the 10th day of the cycle, 伯 the earl 相 (who filled the office of) prime minister 命 directed 士 the officers 須 to provide 材 wood (for the funeral).

狄 The inferior officers also 設 set up 黼 the ornamented 扆 screens, 綴衣 and the tents. *

牖間 Between the windows, 南嚮 facing the south,† 敷 they spread out 重 the double 筵 basket-work 席 mats, ‡ with 黼 check 純 borders, 華 while the flowery 玉 gems 仍几 (adorned) the table as before.

西 In the western 序 ante-chamber, 東嚮 facing the east, § 敷 they spread out 重 the double 底 rush 席 mats, 綴 with variegated 純 borders, 文 while the ornamental 貝 tortoise-shell 仍 as usual 几 (adorned) the table.

東 In the eastern 序 ante-chamber; 西嚮 facing the west, ‖ 敷 they spread out 重 the double 豐 席 mats of young bamboos, 豐 with party-coloured 純 borders, 雕 while carved 玉 gems 仍 as usual 几 (adorned) the table.

西 In the western 夾 vestibule, 南嚮 facing the south, ¶ 敷 they spread out 重 the double 筍 bamboo 席 mats, 玄紛 with mixed sombre 純 borders, 漆 while the varnish 仍 as usual 几 (set off) the table.

越 Furthermore 玉 there were of gems 五 the five 重 kinds, 陳 and the display of 寶 precious things,

* This was done as if Chîng-wâng had been still alive and present.

† This was the place where he had been accustomed to give audience to his princes and ministers.

‡ This mat was peculiar to the Emperor in those days.

§ This was the place where he used to sit morning and evening to hear causes.

‖ This was the place where he feasted his old servants.

¶ Here he was accustomed to pass his leisure hours. They were about to communicate the will of the deceased monarch, and not knowing whether his spirit might be here or there, they laid out all the mats and tables, as if he had been alive.

such as 赤 the red 刀 knife, * 大 the great 訓 code of morals, 弘 the large 璧 auspicious stone, 琬琰 and the resplendent sceptre, 在 all in the 西 western 序 ante-chamber; then there were 大 the large 玉 gem, 夷 the common 玉 gem, 天 the celestial 球 globe, and 河 the river 圖 map, † 在 in the 東 eastern 序 ante-chamber. Then there were 胤之 the Yin country's 舞 dancing 衣 habits, 大 the great 貝 tortoise, and 鼖 the long 鼓 drum, 在 in the 西 western 房 apartment; as also 兌之戈 the spear of Tuy, 和之弓 the bow of Ho, and 垂之 竹矢 the bamboo arrows of Shuy, 在 all in 東 the eastern 房 chamber.

Then they had 大 the great (or pearly) 輅 carriage, 在 on the 賓 visitor's (or western) 階 stairs, 面 facing (the south); 綴 the succeeding or (golden) 輅 carriage 在 on the 阼 階 eastern stairs, 面 facing (the south); 先 the outside (wooden and ivory) 輅 carriages, 在左塾之前 before the left hand side chamber, 次 and the inferior (leathern) 輅 carriage, 在右塾之前 before the right hand side apartment. ‡

二 Two 人 men 雀 in red official 弁 caps 執 held 惠 a three-cornered halberd, 立 and stood 于 at 畢 the front 門 gate, 之內 on the inside; 四 four 人 men 綦 in spotted fawn's 弁 caps 執 held 戈 lances 上刃 with the points outwards, 夾 and guarded 兩階 the corners of the two stair-cases; 一 one 人 man 冕 in a great officer's robes, 執 and holding 劉 a hatchet, 立 stood 于 in 東 the eastern 堂 hall, 一

* This was for erasing errors in writing.

† This was a map inscribed with various numbers, said to be brought out of the Yellow River by a dragon horse in the time of Fŭh-he.

‡ These were the king's five carriages; the pearly carriage was used when he sacrificed, the golden one when he appointed chiefs from his own clan, the ivory one when he set up officers belonging to other families; the leathern one when he appointed the four guardians, and the wooden one when he appointed the chiefs of the border districts.

another 人 man 冕 in like robes 執 and holding 鉞 an axe, 立 stood 于 in 西 the western 堂 hall; 一 one 人 man 冕 in an official dress 執 held 戕 a spear, 立 and stood 于 on 東 the eastern 垂 landing-place; 一 another 人 man 冕 similarly apparelled, 執 and holding 瞿 a lance, 立 stood 于 on 西 the western 垂 landing-place; whilst — one 人 man 冕 robed like a great officer, 執 and holding 銳 a pointed weapon, 立 stood 于 on 側 the northern 階 side stairs.

王 The king,* 麻 with a hempen 冕 crown 黼 and a checkered 裳 robe, 由 ascended from 賓 the visitor's 階 陛 steps; 卿 士 while the nobles 邦 君 and princes of the various states, 麻 with hempen 冕 caps 蟻 and black 裳 robes, 入 entered 卽 and repaired 位 to their stations.

太 The great 保 protector, 太 the principal 史 historian, 太 and the chief 宗 baron, 皆 were all caparisoned with 麻 hempen 冕 caps 彤 and red 裳 robes. 太 The great 保 protector 承 carrying 介 圭 the royal sceptre, and 上 the chief 宗 baron 奉 bearing 同 the cup 瑁 and the verifying signet, 由 阼 階 陛 ascended from the eastern steps. 太 The principal 史 historian, 秉 holding 書 a book 自 賓 階 陛 ascended from the visitor's steps, 御 and advanced to 王 the king 冊 with the book 命 of the decrees;

曰 Saying, 皇 The great 后 monarch 憑 leaning on 玉 the pearly 几 table, 道 揚 proclaimed 末 this his last 命 decree, 命 directing 汝 you 嗣 to receive 訓 his instructions, 臨 君 and rule over 周 邦 the state of Chow, 率 循 following out 太 the great 卞 law, 亹 秩 and harmonizing 天下 the whole empire, 用 thereby 答 responsively 揚 exhibiting 文 Wăn-wâng

* The king here mentioned was 康 王 K'hang-wâng, who appeared in a dress partly mourning and partly gay to receive the decree from the former monarch.

武之 and Woò-wâng's 光 brilliant 訓 instructions.

王 The king 再 again 拜 bowed down, 興 and rising up, 答 he replied, 曰 saying, 耿耿予末 I, the insignificant one, 小子 am but a little child, 其能 and how shall I be able (like my predecessors) 而亂 to regulate 四 the four 方 quarters, 以 in order to produce 敬 respect 忌 and veneration 天 for heaven's 威 terribleness.

乃 He then 受 received 同 the cup 瑁 and the signet, 王 which the king 三 thrice 宿 sent in, 三 thrice 祭 offered, 三 and thrice 咤 poured out. 上 The chief 宗 baron 曰 then said, 饗 It is accepted.

太 The chief 保 protector 受 then received 同 the cup, 降 descended, 盥 and washed it; 以 he then took 異 another 同 cup, 秉 and held 璋 the precious emblem, 以 in order 酢 to respond the libation; after this, 授 he gave 宗人 to the attendant lords 同 the cup, 拜 and made obeisance; 王 the king 答 in his turn 拜 made obeisance also.

太 The great 保 protector 受 received 同 the cup, 祭 sacrificed 嚌 and held the cup to his lips, after which 宅 he retired to his place, 授 giving 宗人 to the attending lords 同 the cup, 拜 and making obeisance; 王 the king 答拜 made obeisance in return.

This done, 太 the great 保 protector 降 descended the hall, (and the attendants) 收 removed the vessels; 諸侯 the princes of the empire 出 went outside 廟 the temple 門 gate, 俟 and waited there.

SECTION IV.

康王之誥

THE ANNOUNCEMENT OF K'HANG-WANG. *

王 The king 出 went forth 在 and stood at 應 the front 門 gate, 之內 on the inside. 太 When the great 保 protector 率 leading 西方諸侯 the lords of the western region, 入 entered 應門左 at the left of the front gate; while 畢公 Peĭh-kung 率 leading 東方諸侯 the lords of the eastern region, 入 entered 應門右 at the right of the front gate. 皆 They 布 then arranged 乘 the stud 黃 of yellow horses 朱 with red manes, 賓 while the princely visitors 稱 held up 奉圭 their sceptres 兼 and 幣 presents, 曰 saying, 一 Your one 二 or two 臣 ministers, 衛 who defend the frontier, 敢 dare 執 to present such articles 壞 as their countries 莫 yield; after which 皆 they all 再 again 拜 bowed their heads, 稽首 and made obeisance. 王 The king also, 義 who justly 嗣 inherited 德 the virtues (of his ancestors) 答拜 made obeisance in return.

太 The great 保 protector, 暨 together with 芮伯 the earl of Juy, 咸 both 進 entered 相揖 and bowed to each other; after which 皆 they all 再 again 拜 made obeisance 稽首 with their heads to the ground, 曰 and said, 敢 We presume 敬 respectfully 告 to announce 天子 to the Emperor, 皇天 that Imperial Heaven 改 has changed 大邦殷之命 the decree made in favour of the great Yin state, 惟 and only 周文武 Wăn and Woò of the Chow country, 誕受羑若 have been considered worthy to receive it; 克 because they were able 恤 to compassionate 西 the western 土 land.

* The earlier and later editions both have this, but the later editions connect this section with the preceding.

惟 But 新 our recently 陟 ascended 王 monarch* 畢 to the fullest extent 協 accorded with reason 賞 in his rewards 罰 and punishments, 戡 whereby he was enabled 定 to establish 厥 his 功 fame, 用 敷 and to display excellencies 遺後人休 which reach to his successor. 今 Now, therefore, 王 let your Majesty 敬之哉 be respectfully cautious; 張 spread out 皇 and increase 大師 the army, 無 and do not 墜 let fall 我高祖寡命 the rare decree received from our ancestors.

王 The king 若 as it were 曰 said, 庶 Oh all you 邦 lords 侯 and barons 甸男衛 of the various tenures! 惟 consider what 予 I, — the single 人 individual, 釗 Chaou, 報 say to you 誥 by this announcement.

昔 The former 君 sovereigns, 文 Wăn 武 and Woò, 丕 greatly 平 tranquillized 富 and enriched (the people,) 不 and did not 務 severely mark 咎 offences; this feeling 底 being carried out 至 to the fullest extent, and being coupled with 齊 the utmost 信 sincerity, 用 they were 昭 conspicuously 明 displayed 于 throughout 天下 the empire. 則亦有 Having also 熊羆之士 warriors like bears and lions, 不二心之臣 and ministers divested of double-mindedness, 保 who protected 乂 and regulated 王 the royal 家 house, 用 they could receive 嗣 the correct 命 decree 于 from 上 the Supreme 帝 Ruler, 皇天 while high Heaven 用訓 accorded with 厥 their 道 principles, and 付畀 conferred upon them 四方 universal rule.

乃 They then 命 appointed 建 dependent 侯 lords, 樹 and established 屏 defences 在我後之人 for the sake of us who succeed. 今 Now 予 my 一 one 二 or two 伯父 paternal barons! 尚 may you be led 胥暨 mutually 顧綏 to consider how 爾先公之

* The recently ascended monarch, refers to Chîng-wâng.

臣 the servants of the former dukes 服 paid obeisance 于 to 先王 my predecessors, 雖 and although 爾 your 身 persons 在外 may be far removed, 乃 yet 心 let your minds 罔不 be invariably 在 set upon 王 the royal 室 house, 用奉 and entering into 恤 the anxieties 厥 of your 若 sovereign, 無 do not 遺 leave me 鞠子 the little child 羞 to shame.

羣 All 公 the dukes, 既 having 皆聽 heard 命 these commands, 相揖 bowed to each other 趨 and speedily 出 retired. 王 The king 釋 then took off 冕 his crown, 反 and put on 喪服 his mourning again.

SECTION V.

THE COMMANDS 畢命 TO PEIH.*

惟 In 十有二 the 12th 年 year (of K'ang-wâng's reign, B. C 1,065,) 六 in the 6th 月 month, 庚午 on the 7th day of the cycle, 朏 as the new moon appeared, 越三日 and three days afterwards, 壬申 on the 9th day of the cycle, 王 the king went 朝 early in the morning 步 on foot, 自 from 宗周 the metropolis of Chow, 至于 to 豐 Fung, 以 taking with him 成周之衆 the multitude of Chîng-chow, 命 to commission 畢公 Peĭh-kung 保 to protect 釐 and regulate the inhabitants 東 in the eastern 郊 border.

王 The king then 若曰 spake to the following effect, 嗚呼 Oh 父師 my paternal teachers! † 惟文王 Wăn-wâng 武王 and Woò-wâng 敷 spread abroad 大 their great 德 virtue 于 throughout 天下 the empire, 用克 so that they could 受 receive 殷命 the decree which had been made in favour of the Yin dynasty.

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* K'hang-wâng having commanded 畢公 Peĭh-kung to protect and regulate the inhabitants of the lower city of Chow, these were the directions given him.

† Peĭh-kung succeeded Chow-kung in the office of great teacher, hence this style of address.

惟周公 Chow-kung 左右 attended on 先 these former 王 kings, 綏定 and consolidated 厥 their 家 family, 毖 whilst he guarded against 殷 Yin's 頑 refractory 民 people, 遷 and removed them 于 to 洛邑 the city of Lŏ, 密邇 so that they might be near to 王 the royal 室 house, 式化 and be reformed 厥 by his 訓 instructions. 既 After 歷 passing over 三 three 紀 dozen years, 世 the generation 變 was changed, 風 and its customs 移 improved; 四方 無虞 until now there is no impediment throughout all quarters, 予 and I, 一人 the single individual, 以寧 enjoy tranquillity.

道 Good principles 有 alternately 升 rise 降 and decline, 政 while the system of government 由俗 革 changes according to the prevailing custom. 不 咸厥臧 If we do not give men credit for their goodness, 民 the people 罔 攸 will have nothing wherewith 勸 to stimulate them to virtue.

惟 But 公 your Grace 懋 is possessed of abundant 德 virtue, 克 and can also 勤 be diligently attentive 小 to little 物 matters, 弼 aiding 亮 to enlighten 四 this fourth 世 generation, 正 correcting 色 appearances 率 and leading on 下 the lower classes, 罔 不 so that they invariably 祇 respect 師 your instructive 言 words. 嘉 while your excellent 績 merit 多 于 exceeds that of 先 the former 王 kings, 予 so that I, 小子 the young child, (have nothing to do but) 垂 to let my garments hang down, 拱 fold my hands, 仰 and look up 成 for the completion of your renovation.

王 The king 曰 further said, 嗚呼 Oh 乂 師 my paternal teacher, 今予 I now 祇 respectfully 命 com-

* Chow-kung lived at a time when good principles were declining, until the time of 君陳 Keun-chin 畢公 and Peih-kung, when they again revived.

mand 公 your Grace, 以 with reference to 周公之事 Chow-kung's affair. 往哉 Go, therefore, on this business.

旌 Signalize 別 and separate 淑 the wise 慝 from the vicious; 表 distinguish 厥 their 宅里 places of abode; 彰 reward 善 the good 瘝 and afflict 惡 the bad; 樹之 set-up some mark of distinction 風聲 to render these famous, 弗 and if those do not 率 follow 訓 the instructions 典 and canons, 殊 separate 厥 their 井 fields 疆 and borders; 俾 克 thus causing them 畏 to fear (the evil) 慕 and long after (the good.) 申 Clearly 畫 mark out 郊 the borders of 圻 the imperial domain, 愼 and be careful 固 to strengthen 封 the territory 守 which you have to guard, 以 in order to 康 tranquillize (all within) 四 the four 海 seas.

政 In government 貴 the most essential thing 有 is 恒 constancy, 辭 and commands 尙 should be distinguished for 體 being substantial 要 and important. 不惟 Do not be 好 fond of 異 uncommon things. 商俗 The manners of the Shang people 靡靡 are extravagant, amongst them 利口 clever talkers 惟 are considered 賢 virtuous men; 餘 the remains 風 of their customs 未 are not yet 殄 obliterated; 公 let your Grace, therefore, 其念哉 consider this.

我 I have 聞 heard it 曰 said, 世祿之家 that families which have enjoyed hereditary emolument, 鮮 are rarely 克 able 由 to adhere 禮 to politeness, 以 but by 蕩 their dissoluteness 陵 they prejudice 德 virtue, 實 and really 悖 disobey 天 the celestial 道 doctrine, 敝 destroying 化 reformation 奢 and debauching 麗 excellent things, which for 萬 ten thousand 世 ages 同流 continue the same.

茲 These 殷庶士 officers of the Yin dynasty, 席寵惟舊 have relied long on favour, 怙 and presuming on 侈 their extravagance 滅 they annihilate

義 righteousness; 服 garnishing themselves 美 so as to appear beautiful 于 before 人 men, 驕 淫 they are proud 矜 侈 and boastful, 將 and will 由 come 惡 to a bad 終 end. 雖 Although 收 放 心 their dissolute minds have been kept in check, 閑 之 惟 艱 yet it is difficult to keep them back from evil.

資 富 If you enrich 能 and can manage 訓 to instruct them, 惟 以 永 年 then you may lengthen out their years. 惟 Only 德 virtue 惟 and 義 righteousness, 時 these 乃 are 大 the great 訓 points of instruction. 不 If you do not 由 follow 古 the old 訓 doctrines, 于 何 wherewith 其 訓 will you instruct them?

王 The king 曰 further said, 嗚 呼 Oh yes! 父 師 my paternal teacher, 邦 之 安 危 the tranquillity or danger of the state, 惟 茲 will depend on these 殷 士 officers of Yin 不 being neither 剛 too hard 不 nor 柔 too soft, (in which medium state) 厥 their 德 virtue would be 允 well 修 cultivated.

惟 Only 周 公 Chow-kung 克 was able 愼 to take heed 厥 始 in the commencement; 惟 only 君 陳 Keun-chîn 克 succeeded in 和 harmonizing 厥 the people 中 in the interim, 惟 公 and your Grace alone 克 is enabled 成 to complete 厥 the 終 happy termination (of right rule.) 三 The three 后 chiefs have been 協 心 one in heart, 同 and unitedly 底 arrived 于 at 道 perfection 道 洽 Being imbued with virtue 政 government 治 has been well regulated, 澤 the influence whereof 潤 has extended to 生 the living 民 people, 四 夷 and the foreigners on all sides, 左 衽 with their clothes lapping over to the left, 罔 不 have invariably 咸 賴 depended 予 on me, 小 子 the young child, 永 perpetually 膺 securing 多 abundant 福 happiness.

公 Your Grace 其 惟 時 has thus, 成 周 for the capital of Chow, 建 established 無 窮 an inexhaustible

之基 patrimony, 亦 and you have also acquired 無窮 an endless 之聞 fame: 子孫 posterity 訓 will follow 其 your 成 perfect 式 pattern, 惟乂 and good government (will prevail.)

嗚呼 Oh yes! 罔 do not 曰 say, 弗 that it cannot 克 be accomplished; 惟 but 旣 expend 厥 your 心 heart upon it. 罔 Do not 曰 say, 民 the people 寡 are too few (to merit your regards), 惟 but 愼 be careful 厥 in your 事 business. 欽 Respectfully 若 imitate 先王 成烈 the perfect merit of the former kings, 以 in order to 休于 excel 前政 former governments.

SECTION VI.

君牙 KEUN-YAY.*

王 The king † 若曰 spake to the following effect: 嗚呼 Oh yes! 君牙 Keun-yây, 惟乃 your 祖 ancestor 乃 and 父 father 世 for several generations 篤 were thoroughly 忠 faithful 貞 and sincere, 服勞 labouring in behalf of 王 the royal 家 house, 厥 while their 有成 accomplished 績 merit 紀 is recorded 于 in 太 the great 常 diary.

惟 But 予 I, 小 the little 子 child, 嗣守 though inheriting that which 文 Wăn 武 and Woò, 成 Chîng 康 and K'hang 遺 handed down 緒 as the clue of government, 亦惟 and having 先王之臣 the servants of the former kings, 克 who can manage 左右 those on the right and left, 亂 and regulate 四方 all throughout the four quarters, 心之憂危 am yet distressed and anxious in mind, 若 as if 蹈 treading on

* Keun-yây is the name of a minister. 穆王 Mŭh-wâng (B. C. 997) commanded Keun-yây to be the minister of instruction, and this section contains his announcement. The modern text wants it, but the ancient text has it.

† The king here spoken of is 穆王 Mŭh-wâng: the grandson of 康王 K'ang-wâng, and the son of 昭王 Chaóu-wâng.

虎 a tiger's 尾 tail, 涉 or walking 于 upon 春 vernal 冰 ice.

今 I now 命 command 爾 you, 予 my 翼 assistant, 作 to be 股肱 my arms and legs, 心 my heart 膂 and back-bone ; 纘 乃 carry on 舊 the old 服 regulations, 無 and do not 忝 disgrace 祖考 your father and grandfather.

弘 Do you enlarge 敷 and diffuse 五 the five 典 canons, 式 and respectfully 和 harmonize 民則 the moral virtues of the people ; 爾 if in your own 身 person 克 you can be 正 correct, 罔 none 敢 will dare 弗正 to be incorrect. 民 The people's 心 minds 罔 are not otherwise 中 (to be brought to) the due medium, 惟 than by 爾之 your 中 hitting the due medium yourself.

夏暑雨 During the heats and rains of summer, 小 the small 民 people 惟曰 only talk of 怨 crying out 咨 and complaining ; 冬祁寒 during the great colds of winter, 小民 the lower classes 亦 also 惟曰 talk about 怨 lamenting 咨 and sighing. 既惟艱哉 And indeed they have their difficulties. But if you will 思其艱 consider their hardships, 以圖其易 and seek to promote their ease, 民 the people 乃 will be 寧 tranquil.

嗚呼 Oh 丕顯哉 how great and splendid 文王 謨 were Wăn-wâng's plans ! 丕承哉 and how well were they followed up by 武王烈 Woò-wâng's efforts ! 啓 they instructed 佑 and aided 我 us 後人 their successors ; 咸 all their actions 以正 were correct, 罔 and not one 缺 deficient. 爾 Do you 惟 therefore, 敬 respectfully 明 set forth 乃 their 訓 instructions, 用奉若 and imitate 于先王 the former kings, 對 thus responding to 揚 and spreading abroad 文 Wăn 武之 and Woò's 光 bright 命 commands, 追配 and becoming worthy to be associated 于 with 前

人 your ancestors.

王 The king 若 continued, 曰 saying, 君牙 Oh Keun-yây! 乃惟 do you 由 carry out 先正舊 the old plans of your predecessors, 典時式 and make them your models of imitation. 民之治亂 The pacifying or disturbing of the people 在茲 will depend on this. 率 Follow, therefore, 乃 that which your 祖考之 ancestor's 攸行 have practised, 昭 and set forth the glories of 乃 your 辟之 prince's 有乂 government.

SECTION VII.

THE COMMAND 冏命 TO KUNG.*

王 The king 若曰 spoke nearly to the following effect: 伯冏 Oh Baron Kung! 惟予 I am 弗 not 克 competent 于 by (the want of) 德 virtue, 嗣 to succeed to 先人 my predecessors, 宅 who occupied the station of 丕后 great princes. 怵惕 I am alarmed 惟厲 at the danger of my situation, 中夜以興 and sometimes rise at midnight 思 to consider how 免 I am to avoid 厥 my 愆 faults.

昔 Formerly, 在 in the times of 文 Wăn 武 and Woò, they were 聰明 intelligent 齊 and perfect 聖 sages; their 小 small 大 and great 之臣 officers 咸 all 懷 aimed at 忠 being faithful 良 and good; 其侍 the attendant 御 charioteers, 僕 servants, 從 and followers 罔匪 were also without exception 正 correct 人 men; 以旦 morning 夕 and evening 承 obeying 弼 and assisting 厥 their 辟 prince; 出 whether going out 入 or coming in, 起 rising 居 or at rest, 罔有 they never 不 lost 欽 their respect; 發號 when orders were issued 施令 and commands given, 罔有不

* Măh-wâng commanded 伯冏 Baron Kung to be superintendent of the household, and these were the commands given him. The modern text has it not, but the ancient text has it.

they were without exception 臧 good; 下民 the lower classes 祇 were respectful 若 and obedient, 萬 and the myriad 邦 states 咸 were all 休 tranquil.

惟 But 予 I, 一 the single 人 individual, 無 am deficient 良 in goodness, 實 and mainly 賴 depend on 左右 my attendants 前後 and domestics. 有位之士 together with those who are in office, 匡 to aid me 其不及 in my deficiencies; 繩 adjusting 愆 my faults, 糾 correcting 謬 my errors, 格 and subduing 其 my 非 depraved 心 heart, 俾 so as 克 to enable me 紹 to continue 先烈 the meritorious efforts of my predecessors.

今 Now, therefore, 予 I 命 command 汝 you 作 to be 大 the great 正 adjuster (superintendent of the household,) 正于 to set to rights 羣 all my 僕 servants, 侍 attendants, 御之臣 and charioteers; 懋 that they may encourage 乃 the 后 prince's 德 virtue, 交 and mutually 修 attend to 不逮 what is neglected.

愼 Be careful 簡 in selecting 乃 your 僚 officers; 無 do not 以 regard 巧 those of specious 言 discourse 令 and smooth 色 countenance, 便辟 temporizing time-servers 側媚 and corrupt flatterers; 其惟 but employ only 吉士 good men.

僕 When household 臣 officers 正 are correct, 厥 the 后 prince 克 will be 正 correct; 僕臣 but when royal domestics 諛 are flattering, 厥 the 后 sovereign 自 will account himself 聖 a sage. 后 The king's 德 virtue 惟 depends on 臣 his officers, 不 and his want of 德 virtue 惟 will also arise from 臣 his officers.

爾無 Do not you 昵 be familiar 于 with 憸人 flatterers, 充 who will stop up 耳 your ears 目之官 and eyes, 迪 and induce 上 their sovereign 以非 to offend against 先王之典 the regulations of the former kings.

非人其吉 If you do not esteem men on account

of their personal qualities, 惟貨其吉 but have respect to their wealthy bribes, 若時 in this way 瘝厥官 you will render the offices nugatory, 惟爾 and you will show 大 great 弗克祇 disrespect 厥 to your 辟 prince, in which case 惟予 I shall certainly 汝辜 blame you.

王 The king 曰 said, 嗚呼 Oh 欽哉 be respectfully cautious, 永 and perpetually 翼 aid 乃 your 后 prince 于 by adhering to 彝 the constant 憲 laws.

SECTION VIII.

LEU'S CODE 呂刑 OF PUNISHMENT. *

惟 When 呂 Leu's 命 decree was issued 王 the king 享 had enjoyed 國 the throne 百 a number of 年 years, (B. C. 950), by which time 耄 he had become superannuated 荒 and careless, 度 so that he conceived the plan 作 of making 刑 these laws, 以 wherewith 詰 to harrass (the people) 四方 in all quarters.

王 The king 曰 said, 若古有訓 According to the accounts of ancient times, 蚩尤 the Che-yew people 惟 were 始 the first 作 to excite 亂 rebellion, 延及 whence it extended 于 to 平 the peaceable 民 subjects; 罔不 who all became 寇 robbers 賊 and thieves, 鴟 destroyers 義 of righteousness, 姦 traitors 宄 and villains, 奪攘 plunderers 矯虔 and hypocritical murderers.

苗民 The people of Meaou 弗用靈 were unkind 制 and conducted their government 以 by 刑 punishments; 惟 they 作 invented 五 the five kinds of 虐之刑 cruel inflictions, 曰 and called them 法 laws,

* 呂侯 The marquis of Leu, was criminal judge of the Empire, and 穆王 Mŭh-wâng commanded him to set forth a code of laws wherewith to scrutinize the people in all quarters. The historians have made a section of it. The modern and ancient texts both have it,

殺戮 that they might put to death 無辜 the innocent. 爰 Thus they 始 commenced 淫 their disorderliness 爲劓 by cutting off noses 刵 and ears, 椓 castrating 黥 and branding. 越茲麗刑 And even those who adhered to the laws, 并制 were similarly treated, 罔 without 差 distinguishing those 有 who had 辭 pleas to prefer.

民 The mass of the people 興 thus began 胥 漸 to defile one another; 泯泯 being dark and 棼棼 confused, 罔 they did not 中 centre 于 in 信 fidelity, 以覆 but overturned 詛 oaths 盟 and contracts. 虐 Oppressions 威 spread terror, 庶 and when multitudes 戮 were put to death, 方 they 告 announced 無辜 their innocence 于 to 上 the Supreme. 上 The High 帝 Potentate 監 then surveyed 民 the people (of Meaou), and found 罔有 that they possessed not 馨香 the fragrance 德 of virtue, but that 刑 their punishments 發 emitted 聞 an odour 惟 that was 腥 offensive.

皇帝 The Emperor (Shún) 哀矜 then compassionated 庶 the multitude, 戮之 who were slain 不辜 without cause; 報 recompensing 虐 their oppressors, 以 with 威 his own terribleness, 遏絕 he exterminated 苗民 the people of Meaou, 無 and left them no 世 generation 在 amongst 下 succeeding states.

乃 He then 命 commanded 重 Chúng 黎 and Lé 絕地天通 to cut off the communication between earth and heaven, 罔有 interdicting (the pretended) 降 descents 格 and visitations (of the gods); until 羣 the multitude 后 of princes, 之逮 even to 在下 the subordinate officers, 明 clearly 明 displayed 棐 and aided in carrying out 常 the constant principles, 鰥 while the solitary 寡 and the widows 無 were not 蓋 debarred (from making complaints). *

* 重 Chúng and 黎 Lé were the same as 羲 He and 和 Hó.

皇帝 The Emperor 清 with a pure intention 問 enquired of 下民 the common people, whether 鰥 the destitute 寡 and widows 有 had any 辭 complaints 于 against 苗 the Meaou-ites; for (unlike the latter) 德 his virtue 威 was terrible 惟 and inspired 畏 awe; 德 his virtue 明 was clear, 惟 and produced 明 intelligence.

乃 He then 命 commanded 三 the three 后 princes 恤 to display their anxious 功 labours 于 on behalf of 民 the people, telling 伯夷 Pih-e 降 to communicate 典 the ceremonial rites, in order to 折 repress the excesses 民 of the people 惟刑 by the dread of punishment; directing 禹 Yu 平 to level 水 the waters 土 and the land, 主名 and designate the principal 山 hills 川 and rivers; 稷 while Tseĭh 降 was to make known 播 the mode of sowing 種 and planting, 農 that the husbandman 殖 might cultivate 嘉 the excellent 穀 grain. 三 The three 后 princes 成 having completed 功 their work, 惟殷 they enriched 于民 the people.

He also directed 士 the magistrates 制 to regulate

When the world is regulated by justice and intelligence, the good will be happy, and the vicious miserable; while the people, knowing from whence their happiness springs, will not be disposed to seek deliverance from dark and mysterious things. In the time of 苗 Meaou, however, the people did not know the grounds of the offences they might commit, and having no one to whom they could appeal, they went gadding after the gods, and sacrificing to improper demons: thus the canons relative to heaven and earth, the gods and men became mixed and confused, superstitions sprang up, and mankind became depraved. 舜 Shun's first endeavour, however, was to correct men's minds, and therefore he commanded Chúng and Lé, to arrange the sacrificial canons; after which the Emperor alone sacrificed to heaven and earth, the princes to the hills and rivers, while high and low, superiors and inferiors, each had their limits, the communication betwixt earth and heaven was cut off, the distinctions between the seen and unseen worlds were rigidly observed, superstitious notions ceased, and the princes and their subordinates, all aided in the maintenance of the constant principles. [*Chinese Commentator.*]

百姓 the people 于刑之中 by the influence of punishments, 以 in order to 教 instruct them 祇 to shew respect to 德 virtue.

When 穆穆 such respectful harmony 在上 exists in the prince, and 明明 such clear intelligence 在下 among his ministers 灼 is displayed 于 throughout 四方 all quarters, then the people 罔不 will invariably 惟德之勤 be diligent in the practice of virtue. (Should any fail, however,) the magistrate 故乃 might 明 enlighten them 于刑之中 by the suitable exhibition of punishments, 率乂于民 and induce the people to follow good government 棐 by aiding 彝 the dictates of their constant nature.

Thus 典獄 the criminal judge 非 might not only 訖 carry out to the utmost 于威 the laws against the powerful, 惟 but also 訖 fully enforce them 于 upon 富 the rich. 敬 Being respectful 忌 and reverential in the extreme, 罔有 he would have no occasion 擇 to make choice of 言 words 在 in regard to 身 his own private conduct; 惟 but 克 being adequate to the practice of 天 celestial 德 virtue, 自 he would be able 作 to promulgate 元 the great 命 decree, 配 and be associated 享 in enjoyment 在下 with those below him.

王 The king 曰 said, 嗟 Oh you 四方 in every part, 司政 the superintendents 典獄 and judges, 非爾 are you not 惟作 constituted 天牧 the shepherds of Heaven? 今爾何監 and now what have you to look to? 非 is it not 時 this 伯夷 Pih-e, who by 播 the wide-display of 刑 punishments 之迪 leads forward (the people)? 其今 and now 爾何懲 what have you to take warning by? 惟 is it not 時 this 苗 Meaou 民 people, 匪 who neglected 察 to examine 于獄之麗 what belonged to the criminal cases, 罔 and did not 擇 select 吉 proper 人 persons 觀 to look

于 into 五刑之中 the suitability of the five punishments ; 惟 but (chose) 時 these 庶 who depended on 威 their dignity, 奪 and were greedy of 貨 bribes, thus 斷 deciding 制 and managing 五 the five 刑 punishments 以 亂 tumultuously oppressing 無辜 the innocent. 上 The Supreme 帝 Ruler 不 would not 蠲貸 excuse this, but 降 attached 咎 blame 于 to 苗 Meaou ; 苗 the Meaou 民 people 無 had no 辭 plea to urge 于罰 in mitigation of punishment, 乃 and thus 絕 he cut off 厥 their 世 generations.

王 The king 曰 said, 嗚呼 Oh yes! 念之哉 think of this, 伯父 my senior uncles 伯兄 and elder brethren, 仲叔 with my junior uncles 季弟 and younger brethren, 幼子 my children 童孫 and grandchildren, 眚 do you all 聽 listen 朕 to my 言 words ; 庶 should you 有 have received 格 the excellent 命 command (to act as magistrates,) 今爾 you must 罔 不 invariably 由 follow out 慰 that which is satisfying to your mind, 日 and be daily 勤 diligent. 爾罔 Do not 或 leave it to chance 戒 to guard against 不勤 indolence. 天 Heaven (has appointed these punishments) 齊 to regulate 于民 the people, 俾 and has afforded 我 us 一日 but one day (to make use of them.) 非終 The not persevering in crime, 惟終 or the contrary, 在 rests entirely with 人 the individual ; 爾 do you, therefore, 尚敬 be respectful, 逆 and concur with 天 Heaven's 命 decree, 以 in 牽 aiding 我 me 一 a single 人 individual ; 雖 although 畏 I should be disposed to be rigorous, 勿 do not you 畏 be severe ; 雖 and although 休 I should be inclined to approve of the parties, 勿 do not you therefore 休 approve of them, 惟 but 敬 respectfully (carry out) 五 the five 刑 punishments, 以 in order 成 to complete 三 the three 德 virtues. Thus I, 一 the single 人 one, 有 will be 慶 felicitated, 兆 and the millions 民

of people 賴之 will have somewhat to rely on; 其 in which case 寧 the tranquillity 惟 will be 永 perpetual.

王 The king 曰 further said, 吁 Oh 來 come you 有邦 that have states 有土 and territories, 告 I will tell 爾 you (something about) 祥 felicitous 刑 punishments.* 在今 Now that 爾 you 安 are engaged in tranquillizing 百姓 the people, 何 what have you 擇 to select, 非 if it be not 人 the proper person; 何 what have you 敬 to regard, 非 if it be not 刑 punishments; 何 what have you 度 to consider, 非 if it be not 及 the extent to which they will reach?

When 兩 both 造 parties 具 are 備 present, 師 let all the judges 聽 listen to 五 the five 辭 kinds of pleas; 五辭 if these charges 簡 be substantiated, 孚 and unequivocal, 正 then adjust the case 于 to one of 五 the five kinds 刑 of punishments. 五刑 If these punishments 不 are not 簡 suitable, 正 let it be arranged 于 according to one of 五 the five kinds 罰 of compensation; 五罰 and if these 不 do not 服 hit the case, 正 then ascribe it 于 to one of 五 the five kinds 過 of mistake.

In settling 五 the five kinds of 過 mistake, however, 之疵 there are evils to be apprehended, viz. 惟官 lest a man be warped by influence, 惟反 by private grudge, 惟內 by female interference, 惟貨 by bribes, 惟來 or by solicitation; 其非 let the offence 惟 be treated with 均 evenhanded justice, 其審 and examine carefully, 克之 in order that you may do you best.

五刑之疑 When there is any doubt respecting the infliction of the five punishments, 有赦 then

* Punishments are disagreeable things, but they are here called felicitous, because by the use of them it is hoped that the future use of them may be prevented.

exercise leniency ; 五罰之疑 and when there is any doubt about the propriety of compensation, 有赦 still exercise clemency , 其審 but carefully examine, 克之 and exert your utmost efforts. 簡孚 When a case is well substantiated, 有衆 the many will have confidence in your judgment ; 惟 but 貌 appearances 有 must be 稽 consulted ; 無簡 and if the indictment be not clear, 不聽 do not entertain the case. 具 Be always 嚴 under apprehension of 天 Heaven's 威 terribleness.

墨辟疑 When doubts exist about the punishment of branding, 赦 and you wish to excuse the individual, 其 let him 罰 pay 百鍰 600 ounces (of silver) ; 閱實其罪 but enquire and ascertain the nature of the crime ; 劓辟疑 when doubts exist about the punishment of cutting off the nose, 赦 and you be disposed to clemency, 其 let him 罰 pay 惟倍 double the former amount, 閱實其罪 but look well into the offence ; 剕辟疑 when doubts exist about the punishment of ham-stringing, 赦 and you wish to let the man off, 其 let him 罰 pay as a compensation, 倍 double the former amount, 差 and (something) more, 閱實其罪 but be sure you inspect the crime ; 宮辟疑 when doubts exist about the punishment of castration, 赦 and you would exempt the offender, 其 let him 罰 pay 六百鍰 six times 600 ounces, 閱實其罪 but be particular about the crime committed ; 大辟疑 and when there is any doubt about the infliction of capital punishment, 赦 and the man may be let go, 其 let him 罰 first pay 千 a thousand times 鍰 600 ounces (of silver,) 閱實其罪 but still be particular in noticing the real state of his offences. 墨 Of cases of branding 罰 that may be ransomed, 之屬 there are 千 one thousand ; 劓 of cases in which the nose is to be amputated, 罰 that may be redeemed, 之屬 there are

千 one thousand ; 刖 of cases requiring ham-stringing, 罰 that may be compensated for, 之屬 there are 五 five 百 hundred; 宮 of cases deserving of castration, 罰 that may be commuted by fine ; 之屬 there are 三 three 百 hundred; 大辟 of capital offences, 之罰 that may be redeemed by fines, 其屬 there are 二 two 百 hundred. 五刑之屬 Thus among the five kinds of punishments, 三千 there are 3,000 (that may be thus treated.) (In undefined cases,) 上下比罪 class them with those immediately above or below ; 無 do not 僭 enter upon 亂 improper 辭 indictments, 勿 nor 用 inflict 不行 obsolete punishments; 惟 but 察 examine each case 惟 according to 法 law, 其審 and scrutinize 克之 to the utmost.

上 If the superior kind of 刑 punishment 適 has to be 輕 mitigated, 下服 employ the next inferior ; and if 下 a lower kind of 刑 punishment 適 has to be 重 rendered more severe, 上服 employ that next above it. With regard to 輕 the lightness 重 or severity 諸 of the 罰 redemption (money), 有權 be guided by circumstances ; 刑 and let punishments 罰 as well as compensations 世輕世重 be light or heavy according to the age in which men live.* 惟齊 Thus you may adjust 非齊 what is irregular, 有倫 and do every thing in proper order, 有要 and according to its relative importance.

罰 Redemptions 懲 intended for the repression of crime, 非 do not 死 cause people to die, and yet sometimes 人 men 極 are punished 于 to 病 a grievous excess. Therefore 非 do not (select) 佞 artful persons 折 to determine 獄 criminal cases, 惟 but employ 良 honest men 折 to decide 獄 causes, who will 罔 非

* Thus in a country newly-established light punishments were to be inflicted, in a state of anarchy heavy ones, and on common occasions those of a middling kind

invariably 在中 hit the due medium. 察 Examine 辭 pleadings 于 in that which 差 may be erroneous, and in cases 非從 where you have been induced to refuse compliance, 惟從 you will soon find reason to comply. 哀 Be compassionate 敬 and respectfully cautious 折 in the decision of 獄 criminal matters, 明 and clearly 啓 open out 刑書 the record of punishment, 胥 that all 占 may consider it, 咸 and then every thing 庶 perhaps will 中 be suitable 正 and correct. 其刑 With regard to punishments 其罰 and redemptions, 其審 you must employ scrutiny 克之 to the utmost. 獄 Criminal cases 成 being settled (below,) 而孚 (the people) will have confidence, 輸 and being reported (above,) 而孚 (the prince) will rely (on your judgment.) Moreover, 其刑 when punishments 上 (are reported) to the higher tribunals, 備 let (the documents) be all complete; also 有并 in cases of double offences, 兩 where two 刑 punishments (have been awarded, let this be mentioned.)

王 The king 曰 said, 嗚呼 Oh yes! 敬之哉 be respectfully cautious! 官伯 all you nobles 族 of the same clan 姓 and of different surnames! 朕 I feel, 言 whilst speaking of these things, 多 much 懼 trepidation. 朕 I am myself 敬 very cautious 于 in 刑 punishments. 有德 and always take into consideration men's good qualities 惟刑 in the infliction of punishments. 今 Now 天 as Heaven (has chosen) 相 to regulate 民 the people (in this way), 作 do you become 配 its fellow-worker 在下 among those below you. 明 Be clear 清 and pure 于 in matters 單辭 where there is only a single witness; 民之亂 in regulating the people, 罔不 the invariable method 中 of hitting the due medium 聽獄之 is to listen only to those causes 兩辭 which have a plurality of witnesses; 無 but do not 或 by any chance 私家 follow your private partialities, 于 even in 獄之 those cases

兩辭 which are sustained by double evidence. 獄貨 The profits arising out of judicial proceedings 非寶 are of no value; 惟 they are indeed 府 an accumulation 辜功 of crime, 報 followed 以 by 庶尤 calamitous visitations. 永 Be always 畏 afraid 惟 in awarding 罰 compensations; 非 if is not that 天 Heaven 不 fails in 中 uprightness; 惟 it is that 人 people themselves 在 choose 命 a wretched fate. 天罰 Were the punishments of Heaven 不 not 極 extreme, 庶 the common 民 people 罔有 would have no 令 good 政 government 在于 throughout 天下 the whole world. *

王 The king 曰 said, 嗚呼 Oh yes, 嗣孫 my future successors, 今往 from henceforth 何 what have you 監 to look to, 非 if it be not 德 the accomplishment of virtue, 于 in bringing 民 the people 之 to the 中 due medium (by punishments). 尙 Do you, therefore, 明 carefully 聽之哉 listen to me; 哲 wise 人 men 惟 by employing 刑 punishments (have attained) 無 疆 endless 之辭 applause; for 屬于 by the use of 五 the five 極 inflictions 咸 they have all 中 hit the due medium, 有 and attained 慶 felicity; 受 receive, therefore, 王 the king's 嘉 happy 師 multitude, 監于 and attentively survey 茲 these 祥 felicitous 刑 punishments.

* The Chinese commentator thinks that the close of this paragraph is obscure.

SECTION IX.

文侯之命

THE DECREE ADDRESSED TO THE MARQUIS WAN. *

(B. C. 769), 王 The king 若曰 spake to the following effect; 父 Oh my father, 義和 E-ho, † 丕 how greatly 顯 illustrious 文 were Wăn 武 and Woo! 克 how intensely 慎 careful 明 their resplendent 德 virtue! 昭升 it rose eminently 于上 above, 敷聞 and was diffused extensively 在下 below. 惟時 Where upon 上 the Supreme 帝 Ruler 集 concentrated 厥 his 命 decree 于 on 文王 Wăn-wâng, (constituting him the sovereign of China). 亦惟 There were also (your ancestors), 先 the former 正 correct statesmen, 克 who were enabled 左右 to assist 昭 and brilliantly 事 to serve 厥 their 辟 princes, 越 so that 小 both their small 大 and great 謀猷 plans and schemes 罔不 were invariably 率從 carried out; 肆 thus 先 our former 祖 ancestors 懷 sat peaceably 在 on 位 their thrones.

嗚呼 Alas! 閔 have pity 予 on me, 小 the little 子 child, 嗣 who on my first accession 造 have met with 天丕 徹 this severe reproof from Heaven, 殄 to the exhaustion 資 of my resources, 澤 which might have conferred benefit 于 upon 下民 the common

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* 幽王 Yew-wâng, having been killed by the 犬戎 Keuèn-jûng Tartars, 文 Wăn, the marquis of 晉 Tsín, and 武 Woò, the duke of 鄭 Ching placed the heir apparent, 宜臼 E-kew on the throne, who took the title of 平王 Pîng-wâng, and removed the capital to the eastward. Ping-wâng then appointed the marquis Wăn to be the lord of a region, and gave him the fragrant wine and red bow, while he issued this decree directing him what to do. The historians have recorded it, and formed it into a section. The present and ancient texts both have it.

† E-ho was the private designation of the marquis Wăn; the king called him father, because he was of the same clan.

people, 侵 and by the incursions of 戎 the Tartars, 我 my 國家 country 純 has been severely injured. 卽 Also among 我 my 卿事 officers, 罔 或 there are perhaps no 耆 aged 壽 and experienced men, 俊 who are clever 在 in 厥 their 服 departments; 予則 while I myself am 罔克 inadequate (to the duties of my station). 曰 I repeat it, 惟祖 (of those who have stood before) my grand-father 惟 父 and father, 其 伊 who is there 恤 that compassionates 朕 my 躬 case? 嗚呼 Alas! 有績 would you but display merit 子 in behalf of me, 一 a single 人 individual, 永 I should be perpetually 綏 tranquil 在 on 位 the throne.

父 Oh father 義和 E-hô! 汝 you 克 are able 昭 to set forth (the glories) 乃 of your 顯 illustrious 祖 ancestors; 汝 for you 肇 have commenced 刑 by imitating the example 文 of Wăn 武 and Woò, 用 會 and have united 紹 and connected (the fortunes) 乃 of your 辟 prince, 追 thus displaying 孝 filial regard 于 for 前 your former 文人 accomplished predecessor. 汝 You 多 have greatly 修 assisted 扞 and shielded 我 me 于 in 艱 difficulty. Concerning 若 such as 汝 you, therefore, 予 I may 嘉 congratulate myself.

王 The king 曰 continued, 父 Oh father 義和 E-hô! 其歸 return 視 and inspect 爾 your 師 host, 寧 and tranquillize 爾 your 邦 state, 用 賚 while you present 爾 in your (ancestorial temple) 秬 鬯一 卣 one cup distilled from black millet; besides 彤弓 一 one red bow, 彤矢百 and 100 red arrows; as also 盧弓 一 one black bow, 盧矢百 and 100 black arrows; 馬四匹 with a team of four horses. 父 Oh my father, 往哉 go;* 柔 render pliable 遠 those

* According to history it appears, that 幽王 Yew-wâng married a lady of 申 shin, and begat the heir apparent 宜臼 E-kew. Af-

at a distance, 能 and capable 邇 those who are near; 富 enrich 康 and tranquillize 小 the small 民 people, 無 and do not 荒 improperly 寧 seek your own ease. 簡 Inspect 恤 and compassionate 閟 your 都 capital, 用 成 and complete 閟 your 顯 illustrious 德 virtue.

SECTION X.

THE OATH 費誓 AT PE.*

公 The duke 曰 said, 嗟 Oh 人 my people, 無 do not 譁 make a noise, 聽 but listen 命 to my commands. 徂 Previous to 茲 this 淮夷 the Hwae-ê and the 徐戎 Tseu-jûng foreigners 並興 rose up together in rebellion.

善 敹 Brace on well 乃 your 甲 helmets 胄 and coats of mail; 敿 bind on 乃 your 干 clubs, 無 敢 and let nothing 不 弔 be out of order. 備 Prepare 乃 your 弓 bows 矢 and arrows; 鍛 temper 乃 your 戈 lances 矛 and spears, 礪 sharpen 乃 your 鋒 swords' 刃 points, 無 敢 and let not any thing 不 善 be out of trim.

今 Now 惟 we are about 淫 to enlarge 舍 牿 the enclosed pasturage 牛 for the cows 馬 and horses; do

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terwards he became fond of 褒姒 Paou-szé, when he degraded the Empress 申 Shin, and set aside the heir apparent from the succession. Upon this the marquis of Shin was enraged, and gave presents to the Tartars, whereby he induced them to attack and kill the king. The marquis of Shin then set up the heir apparent, who became 平王 Ping-wâng. Ping-wâng considering that the marquis of Shin had done him a great service in setting him on the throne, forgat the circumstance of the murder of his father, and forbore to revenge it. On this account he is much blamed by the Chinese Commentator.

* Pe is the name of a place. The 淮夷 Hwae-ê and 徐戎 Tseu-jûng foreigners rebelled at the same time, when the marquis of 魯 Loo went to subdue them. At 費 Pe he abjured the multitude; hence the name of this section is called the oath at Pe. The ancient and modern texts both have it.

you, therefore, 杜 close 乃 your 擭 traps, 敜 and stop up 乃 your 穽 pitfalls, 無 and do not 敢 dare 傷 to injure 牿 the pasturage. 牿之傷 If the cattle in the feeding grounds be harmed, 汝 you 則 shall 有 suffer 常 the fixed 刑 punishments.

馬 When the horses 牛 and cows 其風 are at heat, 臣 and men 妾 or women-servants 逋逃 abscond, 無 do not 敢 dare 越 to cross over the lines 逐 in pursuit of them; but (should any of you people) 祇 reverently 復之 bring them back, 我 I will 商 consider about 賚 remunerating 汝 you. 乃 Should you troops, however, 越 cross the lines 逐 in the pursuit, 不 and not 復 return to your posts, 汝 you 則 will 有 experience 常 the fixed 刑 punishments. Furthermore, 無 let none 敢 dare 寇 to commit robberies 攘 and thefts, 踰 jumping over 垣 walls 牆 and fences, 竊 to steal 馬 horses 牛 and cows, 誘 or decoy 臣 people's men-servants 妾 and maidens. (for if you do) 汝 you 則 shall 有 be visited with 常 the allotted 刑 punishments.

甲戌 On the 11th day of the cycle, 我 I 惟 mean 征 to attack 徐戎 the Tseu-jûng foreigners; 峙乃 do you, therefore, collect 糗糧 the necessary provisions, 無 and do not 敢 dare to have 不逮 any deficiency, 汝 or you 則 shall 有 suffer 大 severe 刑 punishment. 魯人 The people of Loo (assemble from) 三 the three 郊 environs 三 and the three 遂 outskirts, 峙乃 do you, therefore, collect together 楨 the planks 幹 and posts (for constructing mud forts,) 甲戌 for on the 11th day, 我 I 惟 intend 築 to throw up the defences; 無 do not 敢 presume 不供 to have anything wanting, 汝 or you 則 will 有 experience 無餘 a variety of 刑 punishments, 非 besides 殺 death. 魯 The Loo 人 people (also march with the population of) 三 the three 郊 suburbs 三 and the three 遂 precincts, 峙乃 do you, therefore, gather together 芻茭 a quan-

tity of provender, 無 and do not 敢 dare 不多 to have any deficiency, 汝 or you 則 shall 有 be subject to 大 the great 刑 infliction.

SECTION XI.

THE OATH 秦誓 AT T'HAE.*

公 The duke 曰 said, 嗟 Oh 我 my 士 officers! 聽 listen 無 without 譁 tumult 予 to my 誓 oath, 告 which I now announce 汝 to you, 羣言之首 as the commencement of what I have to say.

古人 The ancients 有 have 言 a saying, 曰 to the effect, 民 that when people 訖 arrive at the pinnacle of good fortune, 自若 they are apt to follow their own inclinations, 是多盤 and find much pleasure in so doing. 責 In reproving 人 others 斯 they feel 無 no 難 difficulty, 惟 but 受 to receive 責 reproof, 俾 and allow it 如流 to take its due course, 是惟艱哉 how difficult is this!

我心之憂 The trouble of my mind is, 日 that my days 月 and months 逾邁 are passed away, 若 and they seem as if 弗 they would not 云來 return.†

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* 左傳 The Tsò-chuén history says, that 杞子 Ke tszè came from 鄭 Ching, and sent word to the 秦 Tsin country, saying: The Ching people have ordered me to take charge of the northern gate; if you send an overwhelming force thither, the country will be yours'. The duke 穆 Mŭh enquired of 蹇叔 Këen-shŭh, what he should do? Këen-shŭh dissuaded him from listening to the suggestion, but the duke disregarded his advice; and sent 孟明 Măng-mîng, 西乞 Yew-k'heĭh and 白乙 Pĭh-yĭh, to attack the Ching country. 襄 Seang, the duke of 晉 Tsín, led out his troops, and defeated the 秦 Tsin army at 殽 Heaou, making prisoners of its three generals. The duke of Tsin then regretted the step he had taken, and delivered an oath to his ministers; which the historians have recorded in the present section. The ancient and mordern texts both have it.

† To give him an opportunity of retrieving what he had lost.

惟 Regarding 古之 old and experienced 謀人 councillors, 則曰 we complain 未 that they do not 就 comply with 予 our 忌 wish; 惟 whilst 今之 our more modern 謀人 advisers, 姑 because they readily comply with our inclinations, 將以爲親 are brought into close connection with us. 雖 But although 則 these 云 should signify 然 their assent to the measure we adopt, 尚 let us still 猷詢 consult 茲 those 黃髮 yellow-haired old men, 則 and then 罔 there will be no 所愆 mistake.

番番良士 That good old officer, 旅力 although his strength 既愆 be exhausted, 我 I would 尚 still prefer 有之 to have him; 仡仡勇夫 while yonder bold and vigorous yeomen, though they can 射 perform archery 御 and horsemanship 不 without 違 deviating from the rules, 我 I 尚不欲 do not desire. 惟 But 截截 those who interrupt 善 goodness 諞言 by their contentious wrangling, 俾 and cause 君子 virtuous men 易 to swerve from 辭 their principles, 我 I 皇 have already 多有之 too many of them.*

昧昧我思之 Deeply reflecting on these matters, 如 should 有 there be 一 only one 介臣 minister 斷斷猗 who is single-hearted, 無 without 他 other 技 qualification, 其 and whose 心 mind 休休焉 is upright and honest, 其如 who could display 有容 forbearance, and seeing 人之 others 有 possess 技 talents, could feel 若 as though 己 he himself 有 possessed 之 them; or if 人之 others (attained to) 彥聖 thorough intelligence, 其心 could in his mind 好 love 之 them, 不啻如自其口出 greater than that which his mouth could express; 是 this (man) 能 might be 容之 employed 以 to 保 protect 我 my 子孫 sons and grandsons 黎 with my black-headed 民

* The good old officer refers to Këen-shŭh: the bold yeomen to the three generals; and the contentious wrangler is Ke-tszĕ.

people, 亦 and 職 to superintend 有利哉 the interests (of the country.)

But when 人之 other men 有 possess 技 talents 冒疾 to envy 以惡 and hate 之 them; 人之 when other men attain 彦聖 to thorough intelligence, 而違之 to oppose 俾不達 and prevent their advancement; 是 such a man 不能 could not be 容 employed 以不能 and could not 保 protect 我 my 子 sons 孫 and grandsons, together with 黎 my black-headed 民 people; 亦 I should also 曰 say, 殆哉 how dangerous would he be!

邦之杌隉 The disturbances of a country 曰 may be ascribed 由 to 一 one 人 man, and 邦之榮懷 the glorious tranquillity of a state, 亦尙一人之慶 also depends on the felicitous conduct of a single individual.

知易鑑綱

EXTRACT FROM THE MIRROR OF CHINESE HISTORY,

*BEGINNING WITH THE REIGN OF YAOU.**

ILLUSTRATIVE OF THE FACTS RELATED IN THE SHOO-KING.

帝堯陶唐氏

THE EMPEROR YAOU, DESIGNATED TAOU-T'HANG.

Outline of History. 甲辰 The 41st year of the 5th cycle, (B. C. 2,356,) was the first year of the Emperor 唐 T'hang, otherwise called 堯 Yaôu, who from the marquisate of 唐 T'hang ascended the imperial throne, at 平陽 Pîng-yâng, and who ruled with energetic virtue.

Detail of history. The Emperor's surname was 伊耆 E-ke, and his name 放勳 Fáng-heun; he was the son of 高辛 Kaou-sin, or the Emperor 嚳 Kŭh; the younger brother of the Emperor 摯 Ché; and the great grandson of 軒轅 Hëen-yuen, or 黃帝 the yellow Emperor.† Yaou's mother was a daughter of 陳鋒 Chîn-fung, called 慶都 K'ing-too, who having become the wife of Kaou-sin, was affected by the felicitious influence of a red dragon, and after 14 month's conception, bore Yaou, at 丹陵 Tan-ling. He was brought up in his mother's family, in the country of the marquis of 伊 E, after which he removed to 耆 Ke; on this account he was denominated E-ke. At 13 years of age, he assisted the Emperor 摯 Ché, and having become established, he re-

* A. D. 1803, closed the 74th Chinese cycle of 60 years; the commencement of which must be placed at B. C. 2637. Yaou's reign commenced in the 41st year of the 5th cycle, which must therefore correspond with B. C. 2,356.

† The yellow Emperor was the inventor of the cycle.

ceived an appointment to the government of 陶 Taóu.* At his 15th year he was again appointed to 唐 T'hâng,† as the marquis of that place; from which cause he was denominated Taóu-t'hâng. The Emperor Ché was nine years on the throne, but being disliked and rejected, both by gods and men, the barons elevated Yaôu to the imperial dignity, who at the age of 16 ascended the throne, at Ping-yâng.‡ His rule was characterized by vigour, and he established 寅 Yin (the 11th month) to be the beginning of the year.

Outline. The Emperor ordered 羲 He and 和 Hô to draw up the calendar, and to construct a representation of the heavens, in order to assign the proper times for the labours of the people.

Outline. In the 己巳 42nd year of the 5th cycle, the 2nd of Yaou's reign, he ordered He and Hô to arrange the laws for the intercalary month; to fix the four seasons, and to complete the year.

Outline. In the 戊申 45th year of the 5th cycle, and the 5th of Yaou's reign, the southern barbarians from 越裳 Yuĕ-shâng (Canton) came to court, and presented a great tortoise.

Detail. The southern barbarians from Yuĕ-shâng (Canton), with double interpreters, came to court, presenting a divine tortoise, which in the course of a thousand years had attained to a size of upwards of three feet in diameter; on its back were characters, in the tadpole style, conveying a record of what had happened since the beginning of the world; Yaou ordered them to make a note of it, and denominated it the calendar tortoise. In Yaou's palace there grew an herb, called 蓂莢 Ming-kĕĕ, which from the first to the fifteenth day of every moon produced a fresh leaf, and from the 15th to the close daily let fall a leaf. If there was a little superfluity, the leaf was pressed down but did not fall. As therefore the moon's age could be ascertained by looking at the plant, it was called the almanack plant.

Outline. In 庚戌 the 47th year of the 5th cycle, and the 7th of Yaou's reign, the unicorns rambled in

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* The modern 定陶 Tíng-taóu district, of 兗州 Yen-chow county, in the province of 山東 Shan-tung, Lat. 35. 8. N. Long. 0. 35. W. of Peking.

† The modern district of 唐 T'hâng, in the county of 保定 Paòu-tíng, in the province of 直隸 Chĭh-le, Lat. 38. 42. N. Long. 1. 28. W.

‡ In Shan-se, Lat. 36. 6. N. Long. 4. 55. W.

the suburbs and forests, while the phœnixes nestled in the banks and galleries.

Outline. In the 乙卯 52nd year of the 5th cycle, and the 12th of Yaou's reign, the Emperor went on a tour of inspection to the regions and hills.

Outline. In the 癸巳 30th year of the 6th cycle, and the 50th of Yaou's reign, the Emperor rambled through the cross-ways and diverging roads, to inspect the 華 Hwa mountain.

Detail. The Emperor having ruled over the empire fifty years, rambled through the high ways and bye ways, when the boys sang a ballad, saying, "He who has established the multitude of us people is none other than your Eminence; we know and understand nothing, but to obey the Emperor's laws." There were some old men, however, who smote the clods, and sang along the roads, saying, "At sunrise we engage in labour, and at sun-set we rest; we dig our own wells and drink, we plough our own fields and eat; what does the Emperor's strength avail us." He then made the inspection of the Hwa mountain, when the warden of Hwa felicitated him, saying, "May the august individual become rich, enjoy longevity, and have many sons." The Emperor said, "I had rather be excused: he who has many sons has many fears; he who is rich has a load of anxieties, and longevity is frequently attended with much disgrace." The warden said, "When Heaven produces people, it always affords them employment, thus should you have ever so many sons, if you will give them something to do, what need you fear. Be rich, and divide your wealth among others; then what anxiety will you have. Should the empire possess the right way, you may prosper with the rest; but should the world be wicked, you have only to cultivate virtue, and retire into obscurity; then when life is done, disgusted with mankind, you depart and join the genii; and whilst you ascend yonder bright cloud, and mount to the regions of the Supreme, where will be the disgrace?"

Outline. In the 癸卯 40th year of the 6th cycle, and the 60th of Yaou's reign, 虞舜 Yu-shún was celebrated for his filial piety.

Detail. Shún's mother being dead, his father 瞽瞍 Koò-sow married again, and begat 象 Sëáng; Sëáng was proud, and Koò-sow was partial to the son of his second marriage, trying every now and then to kill Shún; Shún avoided the danger, but for every trifling fault he was severely punished. He was, however, obedient and tranquil, and did not fail in his filial duties. He was respectful to his parents, and kind to his younger brother; being every day serious and careful: so that at 20 years of age, he became celebrated for his filial piety. When he ploughed the ground at the 歷 Leih

mountain,* the people of that place all yielded their landmarks to each other. When he fished in the 雷 Lûy lake,† the inhabitants mutually resigned their dwellings. When he became a potter on the banks of the Yellow River,‡ the vessels formed in that region were neither rough nor porous; he also made various implements at the 壽 Show hill,§ and frequently resided at 負夏 Foó-hëá ;‖ but wherever he dwelt a year, the people formed a gathering; if he stayed two years, they built a city; and if three, a capital.

Outline. In the 甲辰 41st year of the 6th cycle, and the 61st of Yaou's reign, (B. C. 2,195,) the inundations occasioned distress; when the Emperor, having first consulted 四岳 the President of the Princes, elevated 鯀 Kwăn to office, and appointing him the Superintendent of Public Works, ordered him to regulate the affair.

Outline. In the 壬子 49th year of the 6th cycle, and the 69th of Yaou's reign, Kwăn failed in his attempt to regulate the waters.

Outline. The next year, the Emperor summoned 虞舜 Yû-shún, and elevated him to office, having given him his two daughters in marriage.

Detail. Yaou's son 丹朱 Tan-choo, was a degenerate child, on which account the Emperor sought for a virtuous person to succeed to his throne. He enquired of the Lord President: when the President said, There is the solitary individual, Yû-Shún, the son of Koò-sow: his father is stupid, his mother insincere, and his younger brother proud; nevertheless Shún has harmonized his family by the principles of filial piety, and prevented them from becoming outrageously wicked. The Emperor said, I will try him! when he summoned him to the public service, conferred on him an office, and gave his two daughters in marriage to Shún.

Outline. The Emperor tried Shún in business.

Detail. Yaôu, being about to resign his throne to Shún, first tried him in the management of business, in order to ascertain his talents and virtue; when he ordered him carefully to set forth the five constant laws, and the five constant laws were obeyed. He gave him a hundred calculations, and the hundred calculations were uniformly arranged. He set him to receive guests at the four gates of the pa-

* Lat, 35. 25. N. Long. 4. 35. W.
† Lat. 36. 15. N. Long. 5. 25. W.
‡ Lat. 36. 36. N. Long. 0. 48. W.
§ Lat. 36. Long. 0.
‖ Lat. 37. 3. N. Long. 0. 15. W.

lace, and all in the four gates became thoroughly harmonious. He employed him at the foot of the great mountain, (to inspect the marshes and dry land) amid violent winds, thunders, and rain, and he made no mistake.

Outline. Shún employed the sixteen 族 heads of houses.

Detail. 高陽 Kaou-yâng had eight talented sons, who were celebrated throughout the empire, as the eight joyful ones; 高辛 Kaou-sin also had eight clever children, who were famous in all the world as chiefs. The age acknowledged their excellence, and did not allow their names to fall into disrepute, Shún ordered the eight former to superintend the land, and manage the various affairs, while he directed the eight latter to diffuse instruction in all quarters.

Outline. 甲寅 Cycle VI. 51st year, being the 71st of Yaôu, Shún banished the four wicked persons.

Detail. The Emperor 鴻 Hung had a degenerate son, called 渾沌 Hwăn-tun; 少昊 Shaòu-haou had an unfilial child, called 窮奇 Keûng-kê; 顓頊 Chuen-kŭh, had a wicked offspring called 檮杌 Taou-wŭh; and 縉雲 Tsin-yun had a perverse child called 饕餮 Taou-t'ĕĕ, who were denominated the four wicked ones in the empire; all of these were banished to the four distant regions.

Outline. 乙卯 Cycle VI. Anno 52; Yaôu's reign 72; Shún ordered 禹 Yù to level the land and drain the waters; 益 Yĭh superintended the burning of the forests; 棄 K'hé instructed the people in sowing the seed; while 契 Sĕĕ became the minister of instruction, to diffuse the five precepts.

Outline. 丙辰 C. VI. A. 53. Yaôu 73; on the first month of spring Yaôu presented Shún to the notice of Heaven, and Shún received the giving over of Yaôu's administration in the temple of his accomplished ancestor.

Outline. 己未 C. VI. A. 56. Yaôu 76: the five punishments were adjusted.

Outline. 庚申 C. VI. A. 57. Yaôu 77, the great tune was invented.

Outline. 辛酉 C. VI. A. 58. Yaôu 78, Shún

perambulated the various regions and mountains. A divine tortoise bearing an inscription came up out of the river 洛 Lŏ.

Outline 癸亥 C. VI. A. 60. Yaôu 80, 禹 Yù, having completed his work in regulating the waters, proceeded to settle the nine provinces, and to arrange the tribute; when holding a black gem, he entered into the imperial presence, and announced the completion of his undertaking.

Outline. 甲子 C. VII. A. 1. Yaôu 81, the twelve provinces were first arranged, and twelve hills appointed as the guardians of the same, while the channels of the rivers were deepened.

Outline. 癸未 C. VII. An. 20. Yaôu 100; the Emperor died at the city of 陽 Yâng.*

Detail. The Emperor, in his capacity of sovereign, was as benevolent as Heaven, and as wise as the gods; approaching him he appeared like the sun, and at a distance his form resembled the bright clouds. He was rich without pride, and noble without self-indulgence. He wore a yellow cap and sombre clothes, while he rode in a red chariot drawn by white horses; the eaves of his thatch were not cut even; his rafters were rough, and unplaned; the ends of his beams were destitute of cross pieces; the great road chariot (in which he sacrificed to Heaven) was not painted, nor his straw mat ornamented with a border; his principal dish of soup was not nicely compounded, nor was the grain he ate carefully cleansed; his broth was made of pulse, and he ate out of a clay-dish, and drank with an earthen spoon; he was not adorned with gold, silver, pearl or precious stones, nor did he display embroidery and variegated silks; he regarded not strange and extraordinary things, nor valued rarities and curiosities: he would not listen to lascivious airs, nor would he white-wash the walls and apartments of his palace; he covered his person with cloth garments, and guarded against the cold by wearing deer-skins; while he never changed his clothes and shoes, until they were entirely worn out.

Outline. 乙酉 Cycle VII. An. 22. Yaôu 102; Shún avoided the son of Yaôu, and went to dwell on the south of the Yellow River; but the people of the empire, instead of following Yaou's son, followed Shún; thus Shún ascended the imperial throne.

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* The modern 登封 Tăng-fung, (Lat. 34. 28. N. Long. 3. 22. W.)

THE EMPEROR 舜 SHUN, DESIGNATED 有虞 YEW-YU.

Outline. 丙戌 Cycle VII. An. 23. (B. C. 2,254), the first year of the Emperor Shún; on the first month, and the first day, the Emperor visited the temple of his accomplished predecessor, and ascended the imperial throne, at 蒲坂 Poo-pan, while his reign was characterized by stability. *

Detail. The Emperor's surname was 姚 Yaôu, his name 重華 Chúng-hwa, and he was the son of Koò-sow; the Emperor Yaôu elevated and employed him, after which he conferred on him the imperial dignity. He was associated in the government 28 years, and after Yaôu was dead and buried, he first ascended the throne, as sole ruler, at Poo-pan. †

Outline. He inspected the pearl-adorned sphere, and the gem-constructed tube, in order to ascertain the motion and position of the sun, moon, and five planets.

Outline. He appointed the nine officers.

Detail. 禹 Yù was the chief engineer, 棄 K'hé was the director of agriculture, 契 Sëë was the minister of public instruction, 皐陶 Kaou-yaou was appointed criminal judge, 垂 Shwuy was the superintendent of works, 益 Yih was the warden of the marshes, 伯夷 Pih-é was the master of ceremonies, 后夔 Hów-kwei was the chief musician, and 龍 Lûng received and carried out the prince's commands; these were the nine officers.

Outline. 朱 Choo (the son of Yaôu) was appointed to the governorship of 丹 Tan, in order to keep up the sacrifices due to his ancestors.

Outline. The Emperor paid homage to his father 瞽瞍 Koò-sow, and appointed his younger brother 象 Seäng to 有庫 Yèw-pe territory.

Outline. 禹 Yù, 皐陶 Kaou-yaou, 益 Yih, and 稷 Tseih, assisted the Emperor with their counsels. ‡

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* The reigns of the various Emperors are said to be characterized by the various elements, which perhaps has some reference to their ancient philosophy. Shún is said to have reigned by the influence of earth, which we have denominated stability.

† The modern 蒲州 Poo-chew; Lat. 36. 15. N. Long. 5. 24. W.

‡ See the Shoo-king.

Outline. The Emperor went on a tour of inspection to the four mountains and the eight earldoms.

Outline. 丁亥 Cycle VII. An 24. the second year of Shún's reign, the Emperor sought for men of talent, and willingly received reproofs, for which purpose he set up the "complaint board."

Detail. The Emperor encouraged the expression of public opinion, and sought for men of talent, to aid him in his government; he was willing to receive reproofs in order to be made acquainted with his mistakes, and set up a board, on which people might state their complaints, that all his subjects might expose his faults; while he appointed a drum for those who dared to animadvert on his measures, so that every one had an opportunity of expressing his opinion.

Outline. The Emperor constructed a five stringed-lyre.

Detail. The Emperor played on a five stringed lyre, and sang the ode of the southern breeze, saying,

"The southern sephyrs sweetly blow,
To ease my people's grief;
The southern winds how opportune
To bring my son's relief."

Outline. 戊子 Cy. VII. An 25. Shún 3. The Emperor enquired into the people's merits.

Outline. 庚寅 Cy. VII. An. 27. Shún 5. The Emperor composed the music of 簫韶 Seaou-shaou, in nine cantos; which induced the divine birds to sport and play. The Emperor then ordered 夔 Kwei, the chief musician, to make a harp of twenty-three strings. Kwei composed the tune of the nine invitations, the six ranks, and the six heroes, in order to set forth the imperial virtue. After which he adjusted the six notes of music, harmonized the five sounds, and gave free passage to the eight winds. 重黎 Chung-le wished to make enquiry after more men of this stamp, when the Emperor said, "one *Kwei* is enough."

Outline. 甲午 Cy. VII. An. 31, Shún 9. at the third triennial examination, the Emperor elevated and degraded men, according to their talents or dullness.

Outline. 己亥 Cy. VII. An. 36. Shún 14. The Emperor made an ode.

Detail. At that time the stars indicative of fair weather appeared, the congratulatory clouds arose, when the various workmen harmonized and sung; in which the Emperor joined, saying,

"The blissful clouds, how bright they shine,
The sacred rites how slow!
The sun and moon their light combine,
And growing splendours show."

The eight lords then advanced, and prostrating themselves, replied,

"The lofty skies are clear and bright,
The stars their praises bring,
The sun and moon combine their light,
To magnify our king."

Outline. 丁巳 Cycle VII. Anno 54. Shún 32. The Emperor commanded Yù to take a share in the government, and to head the host of officers.

Outline. 戊午 Cy. VII. An. 55. Shún 33. Early in the morning, on the first day, of the first month of spring, 禹 Yù received the imperial commands in the temple of the divine ancestor (Yaôu), and led on the various officers, as at the commencement of the Emperor Shún's reign.

Outline. The Emperor commanded 禹 Yù to arrange the great laws and the nine classes; also to renew the division of the empire into nine provinces.

Outline. 庚申 Cy. VII. An. 57. Shún 35. The Emperor commanded Yù to attack the people of Meaou.

Detail. At that time the inhabitants of 苗 Meaou were disobedient to the laws, when the Emperor ordered Yù to go and chastise them; after thirty days the Meaou-ites again rebelled, and Yú marched back his troops as useless. The Emperor, however, widely diffused abroad the principles of accomplished virtue, flourishing the staves and feathers on the two staircases of the court, when in 70 days the Meaou-ites came to submit.

Outline. 癸酉 Cy. VIII. An. 10. Shún 48. The Emperor went southward on a visit of inspection, and died in the desert of 蒼梧 Tsang-woo.*

Outline. 乙亥 Cy. VIII. An. 12. Shún 50. 禹 Yù avoided the son of Shún, and dwelt at the city of 陽 Yâng; the people of the Empire, however, did not revert to the son of Shún, but reverted to Yù.

* At 寧遠 Nîng-yuèn, Lat. 25. 40. N. Long. 4. 45. W.

夏紀
THE HEA DYNASTY.

大禹
THE GREAT YU.

Outline. 丙子 Cycle. VIII. Anno 13. B. C. 2,204. The first year of Yù, the sovereign of Hëá; in the first month of spring, Yù ascended the throne at 韓 Han; * his reign was distinguished by firmness. † He adopted the same month for the commencement of the year, and altered the denomination of the year from 載 *tsae*, a sidereal, to 歲 *Suy*, a solar year.

Detail. The Emperor's surname was 姒 Sze, and his name 文命 Wăn-míng; he was the son of 鯀 Kwăn, the earl of 崇 Tsung, and the great grandson of 軒轅 Hëen-yuen, the Yellow Emperor. His mother was a daughter of 有莘 Yèw-sin, and her name was 脩己 Sew-kè. Yù was nine cubits and two inches high. ‡ The Emperor Shún exalted Yù. and directed him to succeed to his father's employments; in carrying out the duties of which he was eight years from home; by land he travelled in a carriage, by water in a boat, over mud flats in broad-bottomed shoes, like sieves; and in crossing mountains he had spikes under his soles, to prevent his slipping; thus he opened out the nine provinces, rendered passable the nine public roads, embanked the nine marshes, and measured off the nine hills. After this he received the government from the Emperor Shún, and ascended the throne at Gan-yĭh, in the Han country. Of colours he preferred black, for sacrificial animals he chose those of a sombre hue, and had standards of a darkened kind.

Outline. The Emperor went on a tour of inspection, and assembled the princes of the Empire at 塗山 Toô-san.

Detail. Yù went to inspect the south, and assembled the princes at Toô-san; § when those who came bringing gems and silks as pre-

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* The modern 安邑 Gan-yĭh, Lat. 35. 5. W. Long. 5. 30. W.

† The original has it, "he reigned by the virtue of metal."

‡ The cubit of the Hëá dynasty was 10 inches, each of which was the length of ten grains of millet.

§ The modern 鳳陽 Fung-yâng, Lat. 32. 55. N. Long. 1. 2. East.

sents amounted to a myriad states. * Previous to this Yù had married the daughter of the chief of Toô-san, called 嫮 Keaou, who bore him a son named 啓 K'hè. For four days, K'hè sobbed aloud, but Yù disregarded his cries, and only thought of the work of levelling the land.

Outline. The Emperor composed the music of the Hëá dynasty, and established flags as the distinction of rank.

Detail. Yù commanded 皐陶 Kaou-yaou to compose an ode, in nine cantos, to celebrate the completion of his undertaking. Formerly 黃帝 the Yellow Emperor invented carriages, 少昊 Shaou-haou yoked in oxen, and 奚仲 Ke-chúng added horses; Yû therefore, ordered Ke-chúng to be the master of the chariots; he also appointed feathered standards, flags painted with bears and tigers, pendants and banners adorned with serpents and tortoises, to distinguished high and low ranks. He also suspended bells, drums, musical stones, rattles, and tambours, for the service of the scholars who came from all quarters; saying, He who wishes to guide me in the right way, may beat the drum; he who can instruct me in rectitude may ring the bell; he who has any business to inform me of, may spring the rattle; those who have any complaint to make, may strike the musical stones; while those who have a cause to try, may shake the tambour. The Emperor moreover said, I am not so much afraid lest the scholars throughout the empire should be left in the roads, as I am afraid lest they pass by my door. At a single meal, Yù has been known to rise up ten times, and during one bath, thrice to tie up his hair, (in order that he might attend to complaints), and thus encourage the people of the empire. In former ages people had manufactured sweet wine and fermented mare's milk; in the time of Yù, 儀狄 E-teĭh invented intoxicating liquor; Yù drank thereof and found it pleasant; but he removed E-teĭh to a distance, and denounced strong drink, saying, In after ages, some will by means of wine ruin their country. At that time Heaven rained down metallic dust for three days. †

Outline. 丁丑 Cy. VIII. An. 14. Yù 2. 皐陶 Kaou-yaou died. The Emperor introduced Yĭh to the notice of Heaven. ‡

Outline. 己卯 Cy. VIII. An. 16. Yù 4. The Emperor cast nine tripods.

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* A large definite number is here put for an indefinite one.

† This was probably a shower of ashes from some volcano, called on account of the shining particles it contained metallic dust.

‡ That is, made him prime minister.

Detail. Yù received the metal brought by the nine rulers of provinces, and cast therewith nine tripods, on which were represented the nine divisions of the empire.

Outline. 庚辰 Cy. VIII. An. 17. Yù 5. The Emperor went on a tour of inspection.

Detail. Yŭ, on going abroad, observed a criminal, when he alighted from his carriage, enquired into his case, and wept over him. His attendants said, Why does your Majesty pity a criminal, who has acted contrary to right principles, ? Yù said, " The subjects of Yaôu and Shún all embodied the feelings of Yaôu and Shún, but since I became sovereign, all the people follow their own inclinations ; it is therefore that I am sorry." Yù then coined money of the gold obtained from the 歷 Leĭh hill, to redeem the children of those people who had been compelled to sell them for want of food. When Yù was crossing the Yâng-tszè-këang, a yellow dragon lifted up the boat on its back ; the boatmen were alarmed, but Yù glancing at Heaven, sighed, saying, Having received the decree of Heaven to rule the empire, I have exerted my utmost strength to encourage the people ; while living, that is my dependance, and dying that is my home; why should I be concerned about a dragon ? He thus cared no more for the dragon then if it had been an iguana. In an instant afterwards the dragon bowed his head, put down his tail, and disappeared.

Outline. 癸未 Cyc. VIII. An. 20. Yù. 8. The Emperor continued his tour to the south of the Yâng-tszè këang, where he assembled the princes of the empire, and put 防風 Fang-fung to death. After which the Emperor died at 會稽 Kwae-yĭh.

Detail. When Yù arrived at 大越 Tá-yuĕ,* and ascended the 茅 Maou hill, he called a general convocation, to ennoble the virtuous, and promote the meritorious, hence he changed the name of Maou hill, into that of Kwae-ke, the mount of General Assembly. Thus Yù inspected the region south of the Yâng-tszè-këang, and assembled his officers at the General Assemby hill. Fang-fung came late, wherefore Yù slew him and cut him in pieces. After this Yù died at Kwae-ke, and was buried there.

* This is the modern 紹興 Shaou-hing, in Chĕ-këang, Lat. 30. 6. N. Long. 4. 5. E.

THE 帝 EMPEROR 啓 K'HE.

Outline. 甲申 Cy. VIII. An. 21. B. C. 2,196. This was the first year of K'hé, the sovereign of the Hëá dynasty; when the princes of the empire advanced the heir-apparent to the imperial throne.

Outline. 乙酉 Cyc. VIII. An. 22. K'he 2. The earl 益 Yih gave up the government and retired to his country, when the Emperor personally assumed the reins of government, and gave a grand entertainment to the princes of the empire.

Detail. The earl Yih, gave up charge of the government, and retired to his own dominion on the south of the 箕 Ke hill. When K'he assumed the reins of authority, and went to 鈞臺 Kin-taê,† where he entertained the princes of the empire.

Outline. 丙戌 Cy. VIII. An. 23. K'he 3. The people of 有扈 Yèw-hoo fought a great battle at 甘 Kan.

Detail. At that time the people of Yew-hoo,‡ departed from the right way, treating contemptuously the five elements, and neglecting the three periods for commencing the year. When K'he summoned the six legions to attack them, and a great battle was fought at Kan.§ The imperial troops being unsuccessful, the officers of the six legions wished to renew the attack, when K'he said, Our present want of success is in consequence of my deficiency in virtue, and the failure of my instructions. Thereupon he ordered his troops to return to the capital, where he discontinued the parade of harps and guitars, and the striking of bells and drums; while he did not make use of his usual mats, nor feast on his ordinary viands; moreover, he treated his relations and elders with suitable affection and respect, honouring the virtuous and employing the capable, while he 應神 set aside the gods; in the course of a month the people of Yèw-hoo submitted, and were exterminated.

Outline. 壬辰 Cy. VIII. An. 29. K'he 9. The Emperor died, and was succeeded by his son T'hae-kang.

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* The modern 登封 Tăng-fung, in Hô-nân. Lat. 34 28 N. Long. 3. 24. W.

†The modern 開封 K'hae-fung, in Hô-nân. Lat. 37. 47. N. Long. 1. 26. W.

‡ The modern 鄠 Yew district, in 西安 Se-gan county, in the province of Shen-se, Lat. 34. 5. N. Long. 6. 50. W.

§ The southern suburbs of Yew-hoo.

太康 T'HAE-K'HANG.

Outline. 癸己 Cyc. VIII. An. 30. B. C. 2,187. The first year of T'hae-k'hang. The Emperor burthened the throne (without fulfilling the duties of his office,) and did not cultivate the principles of government adopted by the former kings.

Outline. 辛亥 Cyc. VIII. An. 48. T'hae-k'hang 19. The Emperor went on a hunting expedition to the south of the river 洛 Lŏ, when 羿 E opposed him at the Yellow River, and the five imperial brothers, escorting their mother, followed after the Emperor, who then fixed his capital at 陽夏 Yâng-hëá.

Detail. T'hae-k'hang went a hunting to the south of the Lŏ river, for a hundred days without returning; when 羿 E, the prince of 有窮 Yèw-keûng, because the people could endure it no longer, opposed him at the Yellow River, on which account he could not return to his capital. His five younger brethren, escorting their mother, went after him, and waited for him on the north side of the Lŏ river. All his brethren were displeased, and quoted the cautions of the great 禹 Yù, in an ode which they composed. T'hae-k'hang having lost his country and being prevented from returning, established himself at Yâng-hëá.*

Outline. 辛酉 Cyc. VIII. An. 58. T'hae-k'hang 29. The Emperor died at Yâng-hëá, when the prince 羿 E established T'hae-k'hang's younger brother Chung-k'hang.

仲康 CHUNG-K'HANG.

Outline. 壬戌 Cyc. VIII. An. 59. B. C. 2,158. The first year of Chung-k'hang. The Emperor ordered the Earl of 胤 Yin to take command of the six legions. During the autumn, in the 9th month, on the first day of the moon, the conjunction of the sun and moon, contrary to anticipation, occurred in Scorpio.†

Outline. 癸亥 Cy. VIII. An. 60. Chung-k'hang

* The modean 太康 T'hae-k'hang district, in Hô-nân, Lat. 34. 5. N. Long. 1. 28. W.

† This alludes to an eclipse which was not foretold hy the astronomers.

2. The Emperor ordered the earl of Yin to attack the countries of 羲 He and 和 Hô*.

Detail. At that time He and Hô (the imperial astronomers) were given up to intemperance,‡ and had entirely neglected the duties of their office, so that even the important event of an eclipse, was by them unascertained: hence the Emperor ordered the earl of Yin to go and attack them.

Outline. 甲戌 Cyc. 1X. An. 11. Chung-k'hang 13. The Emperor died, and his son Sëang succeeded.

THE 帝 EMPEROR 相 SEANG.

Outline. 乙亥 Cyc. 1X. An. 12. B. C. 2,145. The fisrt year of the Emperor Sëang. The capital was removed to 商丘 Shang-k'hew.

Detail. At that time the authority of the state had passed into the hands of prince 羿 E; when 相 Sëang having been driven away by E, fixed his residence at Shang-k'hew; where he relied on the aid of his clansmen 斟灌 Chin-keuen and 斟鄩 Chin-tsin.

Outline. 壬午 Cyc. 1X. An. 19. Sëang 8. 寒浞 Hân-tsŭh slew 羿 E.

Detail. E, the prince of Yèw-keûng, availing himself of the aid of the Hëá people, superseded the government of Hëá; but depending on his own skill in archery, he did not attend to the welfare of the community, and gave himself up to the chace: he rejected various faithful ministers, and employed Hân-tsŭh, who made use of flatteries within, and lavished bribes without, gratifying E by hunting, until all, both at home and abroad, revolted from his authority. One day, when E was returning from hunting, his domestics killed and boiled him. E had usurped the government, and established himself in power altogether about eight years; until Tsŭh slew him and reigned in his stead, without changing the designation of Yèw-keûng. Tsŭh, moreover, took possession of E's concubines, and begat 澆 Yaóu and 豷 Hé.

Outline. 壬寅 Cyc. 1X. An. 39. Sëang 28. Hân-tsŭh killed the Emperor at Shang-k'hew.

Outline. Tsŭh ordered 浇 Yaóu to exterminate 斟灌 Chin-keuen, and 斟鄩 Chin-tsin; also to kill the

* He and Hô were the imperial astronomers in the days of Yaôu and Shún, after whose death the office seems to have been continued in their families.

Emperor 相 Sëang. The princess 緡 Min, his Empress, was then pregnant, and escaping from 窴 Tow, fled to her father's country, at 有仍 Yèw-jing. 靡 Mei, an old minister of the Hëá dynasty, also escaped to the country of 有鬲 Yèw-kĭh.

少康 SHAOU-K'HANG.

Outline. 癸卯 Cy. IX. An. 40. B. C. 2,117. The first year of Shaou-k'hang. In this year 緡 Min, the relict of the Emperor Sëang, bore 少康 Shaou-k'hang at 有仍 Yèw-jing. *

Outline. 甲子 Cy. X. An. I. Shaou-k'hang 22. Shaou-k'hang, of the Hëá dynasty, fled from Yew-jing to 虞 Yû.

Detail. Shaou-k'hang was chief of the shepherds at 仍 Jing, when 澆 Keaou (the son of Han-tsŭh, the usurper,) ordered 椒 Shŭh (his minister) to seek after him; on which account he fled to 虞 Yû, where he became the chief cook. The ruler of Yû, named 虞思 Sze, gave him his two daughters in marriage. From this time he was able to display his virtues, and multiply his schemes, in order to gather around him the crowds of the Hëá people, and to encourage the old servants of the state.

Outline. 辛巳 Cy. X. An. 18. was the 39th year of Shaou-k'hang of the Hëá dynasty. (See the note below.)

Outline. 壬午 Cy. X. An. 19. Shaou-k'hang 40. 靡 Me, one of the old ministers of the Hëá dynasty, raised an army, attacked 寒 泥 Hân-tsŭh, and slew him, when the young king ascended the imperial throne. After this the king ordered 澆 Keaou and 豷 He to be slain, and the old practices of Yù to be revived. Thus the principles of the Hëá dynasty flourished again, and the princes of the empire all came to court.

Detail. Me, one of the old ministers of the Hëá dynasty, from

* Han-tsŭh usurped authority over the Hëá dynasty 39 years, but when Shaou-k'hang was born, the historians, considering that the dynasty was not yet extinct, called this the first year of Shaou-k'hang.

the country of Yew-kĭh, collected together the remnants of Chin-kwan, and Chin-tsin, in order to exterminate Hân-tsŭh, and set up Shaòu-k'hang; he also ordered 女艾 Nyû-gaé, (one of the servants of Shaòu-k'hang,) to make an end of Keaou, at 過 Kwó; while he directed 季杼 Kwei-shoò, (Shaòu-k'hang's son,) to destroy 豷 He and 戈 Ko; thus fell the state of Yĕw-keûng. After this Shaou-k'hang returned to his old metropolis, and the principles of the Hëá dynasty were again revived, while the princes came to court as usual.

Outline. 癸巳 Cy. X. An. 30. Shaòu-k'hang 51. The Emperor appointed his natural son, 無餘 Woô-yû, to the government of 越 Yuĕ, in order to pay the accustomed honours to the grave of the former king.

Detail. Shaòu-k'hang, being afraid lest the sacrifices at 禹 Yù's grave should be discontinued, appointed his natural son to the government of Yuĕ, and gave him the title of Woô-yû, that thus he might sacrifice at the tomb of Yù, every spring and autumn, in 會稽 Kwei-ke.

Outline. 癸卯 Cy. X. An. 40. Shaòu-k'hang 61. The Emperor died, and his son 季杼 Kweí-choò, ascended the throne.

THE 帝 EMPEROR 杼 CHOO.

Outline. 庚申 Cy. X. An. 41. B. C. 2,056, was the first year of Choò.

Outline. 甲辰 Cy. X. An. 57. Choò 17. The Emperor died, and was succeeded by his son Hwae.

THE 帝 EMPEROR 槐 HWAE.

Outline. 辛酉 Cy. X. An. 58. B. C. 2,039, was the first year of Hwae.

Outline. 丙戌 Cy. XI. An. 23. Hwae 26. The Emperor died, and was succeeded by his son Mâng.

THE 帝 EMPEROR 芒 MANG.

Outline. 丁亥 Cy. XI. An. 24. B. C. 2,013, was the first year of Mang.

Outline. 甲辰 Cy. XI. An. 41. Mang 18. The Emperor died, and was succeeded by his son Sĕĕ.

THE 帝 EMPEROR 泄 SEE.

Outline. 己巳 Cy. XI. An. 42. B. C. 1,995; was the first year of Sëĕ; when the Emperor gave orders to the eastern and western foreigners.

Outline. 庚申 Cy. XI. An. 57. Sëĕ 16. The Emperor died, and was succeeded by his son Pŭh-këáng.

THE 帝 EMPEROR 不降 PŬH-KEANG.

Outline. 辛酉 Cy. XI. An. 58. B. C. 1,979, was the first year of Pŭh-këang.

Outline. 己未 Cy. XII. An. 56. Pŭh-këáng 59. The Emperor died, and his younger brother Keùng, established himself on the throne.

THE 帝 EMPEROR 扃 KEUNG.

Outline. 庚申 Cy. XII. An. 57. B. C. 1,920, was the first year of Këùng.

Outline. 庚辰 Cy. XIII. An. 17. Këung 21. The Emperor died, and was succeeded by his son Kìn.

THE 帝 EMPEROR 厪 KIN.

Outline. 辛巳 Cy. XIII. An. 18. B. C. 1,899, was the first year of Kìn.

Outline. 辛丑 Cy. XIII. An. 38. Kin 21. The Emperor died, and K'hùng-këă the son of Pŭh-këáng, was established on the throne.

THE 帝 EMPEROR 孔甲 K'HUNG-KEA.

Outline. 壬寅 Cy. XIII. An. 39. B. C. 1,878, was the first year of K'hùng-këă.

Outline. 甲辰 Cy. XIII. An. 41. K'hùng-këă 3. The Emperor collected iron, and formed swords.

Outline. 戊 辰 Cy. XIV. An. 5. K'hùng-këă 27. 主癸 Choò-kwei, of the 商 Shang state, begat a son, named 履 Lé, (or 湯 T'hang, the founder of the Shang dynasty).

Detail. 主癸 Choò-kwei's concubine, 扶都 Foo-too, having observed a white vapour piercing the moon, bore 湯 T'hang.

Outline. 壬申 Cy. XIV. An. 9. K'hùng-këă 31. The Emperor died, and his son Kaou ascended the throne.

THE 帝 EMPEROR 皐 KAOU.

Outline. 癸酉 Cy. XIV. An. 10. B. C. 1,847, was the first year of Kaou.

Outline. 癸未 Cy. XIV. An. 28. Kaou 11. The Emperor died, and his son Fă ascended the throne.

THE 帝 EMPEROR 發 FA.

Outline. 甲申 Cy. XIV. An. 21. Fă 1. B. C. 1836. The different kinds of foreigners, came to visit at the Emperor's gate.

Outline. 壬寅 Cy. XIV. An. 39. Fă 19. The Emperor died, and his son Kwei ascended the throne. (This is the same with Këĕ).

KEE 桀 癸 KWEI.

Outline. 癸卯 Cy. XIV. An. 40. B. C. 1,817, was the first year of Këă.

Outline. 甲子 Cy. XV. An. 1. Këă 22. 公劉 Kung-lêw removed the seat of his government to 豳 Pin.

Detail. Formerly 后稷 Hów-tseĭh, was promoted to the 邰 Tae country, * and changed his surname to 姬 Ke, but afterwards Kung-lêw (his descendant) removed to 豳 Pin; † here Kung-lêw, although dwelling among barbarians, was able to revive the pursuits of Hów-tseĭh, attending to husbandry, and inspecting the ground, while from the 漆 Tseĭh and 沮 Tsoo streams, he crossed the 渭 Wei, to take materials for use; those who travelled with him amassed wealth, and those who remained behind accumulated hoards; the

* The modern 西安 Se-gan, in Shen-se, Lat. 34. 15. N. Long. 7. 33. West.

† The modern 邠州 Pin-chow, in Shen-se, Lat. 35. 5. N. Long. 8. 26. West.

people depended on his happy influence, and cherished a regard for him; thus many followed and supported him; and from this time the principles of the Chow dynasty began to flourish.

Outline. 乙亥 Cy. XV. An. 12. Këĕ. 23. An attack was made on 有施 Yèw-she, at 蒙山 Mûng-san, who presented 妹喜 Mei-hè, of whom the Emperor became extremely fond.

Detail. Këĕ could straighten hooks and twist iron into ropes; hence depending on his powerful strength, he did not cultivate virtue, but by military engagements afflicted the people. There was one 趙梁 Chaou-lëang, who instigated the Emperor to act disorderly, and urged him to be grasping and quarrelsome: whereupon he attacked Yèw-she, of Mûng-san. Yèw-she presented a young female named Mei-hè, of whom Këĕ became exceedingly fond, and to all whose suggestions he indiscriminately listened; for her he made a coral chamber, and an ivory vestibule, with a terrace of precious stones, and a bed of chrysopras. He also gave himself up to wanton delights, amidst hills of flesh, and groves of dried meat; he also had a pond of wine, on which a boat could float; where at one roll of the drum three thousand men drank like oxen, for sport and pastime.

Outline. 丁丑 Cy. XV. An. 14. Këĕ 35. 壬癸 Choò-kwei, of the state Shang died, when his son 履 Le (called also 成湯 Chîng-t'hang) succeeded.

Outline. 湯 T'hang, of the state 商 Shang, fixed his settlement, at 亳 Pŏ.

Detail. From the time when 契 K'hé was appointed to the Shang state, until the days of Ching-t'hang, the seat of government was removed eight times. T'hang, however, established his residence at Pŏ;* that having been the dwelling-place of the ancient kings.

Outline. 戊寅 Cy. XV. An. 15. Këĕ 36. 湯 T'hang, of the 商 Shang state, employed his troops to punish 葛 Kŏ.

Outline. 己卯 Cy. XV. An. 16. Këĕ 37. 湯 T'hang, of the Shang state, sent a messenger with presents to invite 伊尹 E-yin, who lived at 有莘 Yèw-sin.†

* The modern 商丘 Shang-kew district, in Hô-nân, Lat. 34. 15. N. Long. 0. 35. W.

† The modern 陳留 Chîn-lêw district, in Hô-nân, Lat. 34. 45. N. Long. 1. 45. W.

Outline. 湯 T'hang, introduced 伊尹 E-yin to 桀 Këĕ, the monarch of 夏 Hëá.

Detail. E-yin went to the court of Hëá, and proclaimed the doctrines of Yaôu and Shún; but Këĕ would not listen.

Outline. 壬午 Cy. XV. An 19. Këĕ 40. 伊尹 E-yin again returned to 亳 Pŏ; (after five ineffectual efforts, to persuade the prince of Hëá to reform.)

Outline. 甲申 Cy. XV. An. 21. Këĕ 42. 桀 Këĕ, the sovereign of 夏 Hëá, imprisoned 湯 T'hang at the tower of 夏 Hëá, and after a short time liberated him.

Detail. At that time some huntsmen spread their nets, and inclosed a field on all sides, in order to exterminate all the animals therein; Ching-t'hang, however, went out into the field, and ordered them to remove three sides of the net, saying, Let those that wish to go to the left, flee thither, and those who desire to flee to the right, let them escape in that direction; but if any of them are thus fated, let them fall into our snares. All the princes south of the river 漢 Hán, hearing of this, said, T'hang is benevolent, even towards brutes, how much more will he be kind to men? whereupon their hearts all reverted to him. Këĕ was vexed that T'hang had so effectually succeeded in harmonizing the princes, and summoning him into his presence, he imprisoned him at 重泉 Chúng-tseuên, the tower of Hëá. Afterwards, however, he let him go.

Outline. 癸巳 Cyc. XV. An. 30. Këĕ 51. 終古 Chung-koò, the great historian escaped to the 商 Shang state.

Detail. Këĕ dug a pool, and made a night palace, where men and women lived promiscuously together, where also he remained three decades, without appearing in court; upon this Chung-koò, the historian, holding his charts and plans, went to reprove the monarch with tears; he was not listened to, however, and therefore fled to Shang. 大費 Tá-pé also went to the Shang state, saying, Having observed two suns, one flaming in the east, and the other setting in the west, I enquired of 馮夷 Pĭng-ê, who told me, that the western sun was Hëá, and the eastern Shang, whereupon I reverted to T'hang.

Outline. 甲午 Cyc. XV. An. 31. Këĕ 52. The Emperor put to death a reprover, named 關龍逢 Kwan-lûng-păng.

Detail. Kwan-lûng-păng sent in a remonstrance, saying, A monarch should be humble, respectful, and sincere; economical in expenditure, and kind to the people, then the empire would be at peace, and the shrines of the tutelary deities with the ancestorial temples be firmly established. But at present, your Majesty is extravagant, and fond of slaughter, so that the people are only afraid lest you should die too late. The affections of your subjects are gone, and Heaven has decreed to withhold its protection; why do you not reform a little? The Emperor not paying any attention, Păng stood firm, and refused to retire: when Kĕĕ became angry, and slew him.

Outline. The Hëá dynasty perished. At that time two suns fought in the Heavens,* the stars fell, the great mountain was precipitated, earthquakes occurred, and the 伊 E and 洛 Lŏ streams were exhausted.

商紀

THE SHANG DYNASTY.

成湯 CHING-T'HANG.

Outline. 乙未 Cycle XV. An. 32. B. C. 1765. This was the 18th year of Ching-t'hang, (reckoning from the time when he succeeded to his father.)

Outline. The king having sworn in his troops, attacked 桀 Kĕĕ, the sovereign of 夏 Hëá, and banished him to 南巢 Nân-tsaoû.

Detail. Kĕĕ was oppressive and vicious, without disposition to reform, hence the king swore in his soldiers and attacked Kĕĕ. 伊尹 E yin was his prime minister, and 費昌 Pé-chang his charioteer, when he fought with Kĕĕ at 鳴條 Mîng-teaôu;† Kĕĕ's troops having being routed, T'hang banished him to Nân-tsaoû,‡ when Kĕĕ said, I regret that I did not kill T'hang in the Hëá tower.

Outline. 仲虺 Chúng-hwuy composed a declaration for the information of the king. (See the Shoo-king.)

Outline. The king returned from Hëá, and issued a general proclamation to all the states.

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* Probably a parhelion.

† Near 平陽 Ping-yâng county, in Shan-se, Lat. 36. 6. N. Long. 4. 55. W.

‡ The modern 巢 Tsaou district, in Gan-hwuy, Lat. 31. 40. N. Long. 1. 25. E.

Outline. On the 3rd month, the king of Shang ascended the imperial throne at 亳 Pŏ, where he fixed his capital, and established his government, denominating the new dynasty 商 Shang. He also altered the time of the new year, and changed the colour of the garments to white.

Outline. The king arrived at the eastern suburbs, where he discoursed on the merits and faults of his princes, established the descendants of 禹 Yù, together with the posterity of the most meritorious among the ancient sages. He also appointed the kingdoms of 孤竹 Koo-chŭh,* &c. each one in their order.

Outline. This year there was a great drought.

Outline. 丙申 Cy. XV. An. 33. T'hang 19. A great drought.

Outline. 丁酉 Cy. XV. An 34. T'hang 20. The drought continued. Kĕĕ died.

Outline. 戊戌 Cy. XV. An. 35. T'hang 21. Still a great drought; when the Emperor gave forth the gold of 莊山 Chwang-san to be coined into money, for the relief of the people.

Outline. 己亥 Cy. XV. An. 36. T'hang 22. The same drought.

Outline. 庚子 Cy. XV. An. 37. T'hang 23. Still drought.

Outline. 辛丑 Cy. XV. An. 38. T'hang 24. The drought as before. The Emperor prayed in the mulberry grove, and blamed himself for six things, when the rain fell.

Detail. At that time there had been a great drought for seven years; when T'hang went personally to pray in the wilderness adjoining the mulberry grove. In his supplication he said, Do not on account of the negligence of a single individual, injure the lives of the people. He then blamed himself for six things, saying, Is it that my government is deficient in economy? or that my people are not appointed to proper offices? or that my palaces and buildings are too

* Koo-chŭh is the modern 永平 Yùng-pĭng county, in Chĭh-le province, Lat. 39. 56. N. Long. 2. 25. E.

lofty? or that female attendants are too numerous? or that presents are too frequently sent? or that flatterers are too many?" He had scarcely done speaking, when a great rain descended extending over several thousand le.

Outline. The Emperor composed a piece of music on the great advantages obtained.

Detail. When the rain descended, the season was extremely productive, and the people of the empire were delighted; whereupon the emperor composed an ode on the mulberry grove, called the great deliverance. He also engraved inscriptions on the implements used, to serve as a warning and caution to future ages.

Outline. The Emperor sacrificed to 棄 K'hé, as the god of grain.

Outline. 丁未 Cy. XV. An. 44. T'hang 30. The Emperor died, when his legitimate grandson T'haé-këä succeeded.

太甲 T'HAE-KEA.

Outline. 戊申 Cy. XV. An. 45. B. C. 1,753. In the first year of T'haé këä, called also 太宗 T'haé-tsung, the Grand Master, during the winter, in the 12th month, 伊尹 E-yin offered a sacrifice to the former king, and presented the succeeding monarch before his ancestor; while the hundred officers gave a full account of themselves, and listened to the arrangements of the prime minister. E-yin then clearly discoursed on the virtues of his glorious predecessor, in order to instruct the new king. *

Outline. The king went to the palace at 桐 Tung, where he continued mourning for his father.

Detail. The king did not display his native virtue, but subverted the statutes and regulations of T'hang, whereupon E-yin built a palace for him at Tung,† where he caused the king to mourn for his father; whilst he himself took charge of the government, and sustained the burthen of the country, receiving the homage of the princes of the empire.

Outline. 己酉 Cy. XV. An. 46. The second year; the king still remained at the palace of Tung.

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* See the Shoo-king.

† Where was the grave of T'hang, situated in 曲沃 Keŭh-yŭh district, in Shan-se, Lat. 35. 38. N. Long. 4. 54. W.

Outline. 庚戌 Cy. XV. An. 47. The 3rd year, during the winter, in the 12th month, on the 1st day of the month, E-yin escorted the king back to 亳 Pŏ.

Detail. T'haé-këă resided at Tung three years: where he repented and reformed himself; resting in benevolence, and complying with rectitude; when E-yin took the crown and robes, to escort T'haé-këă on his return to Pŏ. T'haé-këă then increasingly cultivated virtue, and the princes of the empire all reverted to him, while he displayed kindness to the people, and did not presume to despise the widow and destitute.

Outline. E-yin having given up charge of the government, prepared to announce his retirement from office, and set forth various admonitions before the king. (See the Shoo-king.)

Outline. 庚辰 Cy. XVI. An. 17. T'haé-këă 33. The king died, and was honoured in the ancestorial temple as the 太宗 Grand Master; while his son Yŭh-ting ascended the throne.

沃丁 YUH-TING.

Outline. 辛巳 Cy. XVI. An. 18. B. C. 1719. The first year of Yŭh-ting, king of Shang.

Outline. 戊子 Cy. XVI. An. 25. Yŭh-ting 8. The great adjuster E-yin died, and was buried at Pŏ; when 咎單 Kew-tan discoursed on the actions of E-yin.

Outline. 己酉 Cy. XVI. An. 46. Yŭh-ting 29. The Emperor died, having appointed his younger brother T'haé-kăng in his stead.

太庚 T'HAE-KANG.

Outline. 庚戌 Cy. XVI. An. 47. B. C. 1,690, the first year of T'haé-kăng, king of Shang.

Outline. 甲戌 Cy. XVII. An. 11. T'haé-kăng 25. The Emperor died, and his son Seaòu-këă ascended the throne.

小甲 SEAOU-KEA.

Outline. 乙亥 Cy. XVII. An. 12. B. C. 1,665, the first year of Seaòu-këă, king of Shang.

Outline. 辛卯 Cy. XVII. An. 28. Seaòu-këă 17.

The Emperor died, and his younger brother Yûng-kè was established.

雍己 YUNG-KE.

Outline. 壬辰 Cy. XVII. An. 29. B. C. 1,648, the first year of Yûng-kè. The influence of the Shang dynasty began now to decline, and the subordinate princes, occasionally neglected coming to court.

Outline. 癸卯 Cy. XVII. An. 40. Yûng kè 12. The Emperor died, and his younger brother T'haé-woo was established.

太戊 T'HAE-WOO.

Outline. 甲辰 Cy. XVII. An. 41. B. C. 1,636, the first year of T'haé-woo, the king of Shang, denominated the 中宗 Midway Master. Some ominous appearances occured at Pŏ; while 伊陟 E-tseĭh, (the son of E-yin), was the king's chief minister, and greatly cultivated the principles of government adopted by Ching-t'hang.

Detail. T'haé-woo appointed E-tseĭh to be his prime minister; when at Pŏ, the singular phenomena occurred of a mulberry and a sycamore tree growing up together in the courts, and in one night attaining the size of a double span. T'haé-woo was alarmed, and enquired of E-tseĭh. Tseĭh said, evil omens cannot overcome virtue; perhaps there is something deficient in your Majesty's government. Let your Majesty therefore cultivate virtue, and all will be well. T'haé-woo listened to this advice, and cultivated to a great degree the virtues of the former kings; and in three days the ominous mulberry died away.

Outline. 丙午 Cy. XVII. An. 43. T'haé-woo 3. All the vassal princes without exception came to court.

Detail. T'haé-woo personally cultivated virtue, and clearly maintained the ceremonies proper for nourishing the aged. He went early to his [illegible] and returned late; he enquired after those who were sick, and [illegible] with those who were in mourning; so that after three years, ambassadors from distant states, who were obliged to use interpreters, came to his court, to the number of sixty-seven. There were also two clever men who assisted him in the government, thus the principles of the Shang dynasty again revived.

Outline. 戊午 Cy. XVIII. An. 55. T'haé-woo 75. The Emperor died, and received the title of 中宗 Chung-tsung, or Midway Master; while his son Chúng-tiñg ascended the throne.

仲丁 CHUNG-TING.

Outline. 己未 Cy. XVIII. An. 56. B. C. 1,561. The first year of Chúng-ting, king of Shang.

Outline. 甲子 Cy. XIX. An. 1. Chúng-ting 6. The capital was removed to 囂 Gaou. *

Outline. The 藍 Lan foreigners made a predatory attack on the empire.

Outline. 辛未 Cy. XIX. An. 8. Chúng-ting 13. The king died, when a revolution broke out, and the Emperor's younger brother Waé-jín was set up.

外壬 WAE-JIN.

Outline. 壬申 Cy. XIX. An. 9. B. C. 1,548. The first year of Waé-jín, the king of Shang.

Outline. 丙戌 Cy. XIX. An. 23. Waé-jín 15. The king died; when the country was again involved in rebellion; and the Emperor's younger brother Hô-tan-kĕä was established.

河亶甲 HO-TAN-KEA.

Outline. 丁亥 Cy. XIX. An. 24. B. C. 1,533. The first year of Hô-tan-kĕä, the king of Shang; when the capital was removed to 相 Seang. † At this time the principles of the Shang dynasty began to decline.

Outline. 乙未 Cy. XIX. An. 32. Hô-tan-kĕä 9. The king died, and was succeeded by his son Tsoò-yih.

祖乙 TSOO-YIH.

Outline. 丙申 Cy. XIX. An. 33. B. C. 1,524. The first year of Tsoò-yih, king of Shang. Desolation occured at Seang, hence the capital was again removed to 耿 Kăng. ‡

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* The modern 河陰 Hô-yin, in Hô-nân, Lat. 34. 58. N. Long. 2. 46. West.

† The modern 彰德 Chang-tĭh, in Hô-nân, Lat. 36. 7. N. Long. 1. 58. West.

‡ The modern 河津 Hô-tsin, in Shen-se, Lat. 35. 38. N. Long. 5. 42. West.

Outline. 甲辰 Cy. XIX. An. 41. Tsoò-yĭh 9. Desolation occurred at Kăng, when the capital was removed to 邢 Hing,* At this time 巫賢 Woo-hëên, (son of 巫咸子 Woo-han-tszè,) was prime minister, and the principles of the Shang dynasty again revived, while the princes of the empire paid court and submitted.

Outline. 甲寅 Cy. XIX. An. 51. Tsoò-yĭh 19. The king died, and Tsoò-sin, his son, ascended the throne.

祖辛 TSOO-SIN.

Outline. 乙卯 Cy. XIX. An. 52. B. C. 1,505. The first year of Tsoò-sin, king of Shang.

Outline. 庚午 Cy. XX. An. 7. Tsoò-sin 16. The king died. and his younger brother Yŭh-këă was established.

沃甲 YUH-KEA.

Outline. 辛未 Cy. XX. An. 8. B. C. 1,489, the first year of Yŭh-këă, king of Shang.

Outline. 乙未 Cy. XX. An. 32. Yŭh-këă 25. The king died, the country was thrown into confusion, and Tsoò-ting, the younger brother of Tsoò-sin was established.

祖丁 TSOO-TING.

Outline. 丙申 Cy. XX. An. 33. B. C. 1,464. The first year of Tsoò ting, king of Shang.

Outline. 丁卯 Cy. XXI. An. 4. Tsoò-ting 32. The king died, a revolution succeeded, and Nân-kăng, the son of Yŭh-këă was established.

南庚 NAN-KANG.

Outline. 戊辰 Cy. XXI. An. 5. B. C. 1,432. The first year of Nân-kăng, king of Shang.

Outline. 壬辰 Cy. XXI. An. 29. Nan-kăng 25. The king died, another revolution took place, and Yâng-këă, the son of Tsoò-ting was established.

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* The modern 邢臺 Hing-taê, in Chĭh-le, Lat. 37. 5. N. Long. 2. West.

陽甲 YANG-KEA.

Outline. 癸巳 Cy. XXI. An. 30. B. C. 1,407. The first year of Yâng-kĕă, king of Shang. At this time the principles of the Shang dynasty gradually declined, and the princes of the empire came not to court.

Outline. 己亥 Cy. XXI. An. 36. Yâng-kĕă 7. The king died, and his younger brother Pwân-kăng was set up.

盤庚 PWAN-KANG.

Outline. 庚子 Cy. XXI. An. 37. B. C. 1,400. The first year of Pwân-kăng, king of Shang. The capital was removed to 殷 Yin, which henceforth became the designation of the dynasty.

Detail. At that time the principles of the Shang dynasty were on the decline, when it was thought advisable to remove the capital to Yin. * The ministers and people all seemed contented with their old residence, and were unwilling to remove, on which account Pwân-kăng drew up a document, to inform his subjects, (of the advantages of removal), when they reverted to 亳 Pŏ; changing the designation of the dynasty from Shang to Yin. Pwan-kăng practised the rules of government adopted by 成湯 Chîng-t'hang, and the dynasty again flourished.

Outline. 丁卯 Cy. XXII. An. 4. Pwân-kăng 28. The king died, and his younger brother Seaòu-sin was set up.

小辛 SEAOU-SIN.

Outline. 戊辰 Cy. XXII. An. 5. B. C. 1372. The first year of Seaòu-sin, king of Yin. The vigour of the dynasty again declined.

Outline. 戊子 Cy. XXII. An. 25. Seaou-sin 21. The king died, and his younger brother Seaòu-yĭh was set up.

小乙 SEAOU-YIH.

Outline. 己丑 Cy. XXII. An. 26. B. C. 1351. The first year of Seaòu-yĭh, king of Yin.

Outline. 甲寅 Cy. XXII. An. 51. Seaòu-yĭh 26. The old duke, 亶父 Tan-foo, removed from 豳 Pin to

* The modern 偃師 Yen-sze, in Hô-nân, Lat. 34. 45. N. Long. 3. 45. West.

岐 Ke,* and changed the name of his state to 周 Chow.†

Outline. 丙辰 Cycle XXII. An. 53. Seaòu-yĭh 28. The king died, and his son Woò-ting ascended the throne.

武丁 WOO-TING.

Outline. 丁巳 Cy. XXII. An. 54. B. C. 1323. The first year of 高宗 Kaou-tsung, (the Exalted Master,) or Woò-ting, king of Yin. The king continued mourning, and 甘盤 Kan-pwân acted as his prime minister.

Detail. Woo-ting observed a rigid mourning for his father, and refused to speak; he had Kan-pwân for his prime minister, to whom all the officers gave a full account of themselves, while they obeyed his directions.

Outline. 己未 Cy. XXII. An. 56. Woò-ting 3. When the period of mourning was ended, the king still refused to speak, after which he obtained 傅說 Foo-yuĕ, whom he set up as his prime minister, directing all his officers to learn of him.

Detail. Woò-ting, having concluded his mourning, still refused to speak, while he reverently meditated on right principles, and during that period, dreamed that the Supreme Ruler had conferred upon him an excellent assistant. He then commanded the people to draw the portrait (of the person he had seen in his dream,) and search for him everywhere throughout the empire. Yuĕ was one of a gang of labourers employed in constructing a dam at 傅巖 Foo-yen, when being discovered, he was directed to take on himself the office of prime minister, and superintend the host of officers. The Emperor also had him in immediate attendance on his person, morning and evening receiving instruction from him, that he might learn his principles. Yuĕ then set forth the three sections of the 說命 Yuĕ decrees, (contained in the Shoo-king), for the edification of the monarch.

Outline. 壬戌 Cy. XXII. An. 59. Woò-ting 6. The ambassadors of six states, who were obliged to use interpreters, came to court.

Detail. Woò-ting was sacrificing to 成湯 Ching-t'hang,

* The modern 岐山 Ke-san district, in Shan-se, Lat. 34. 20. N. Long. 9. 6. W.

† This state afterwards became supreme, under the title of the Chow dynasty.

when a pheasant flew in, and settling on the ear of the tripod, began to crow. 祖巳 Tsoò-é took this opportunity of admonishing the king; but Woò-ting turned his reflections on himself, and thought more intensely on the royal way of government; so that six states, using interpreters, came to court: from this time, the feathers of the wild fowl were much used in court dresses.

Outline. 戊子 Cy. XXIII. An. 25. Woò-ting 32. An attack was made on the land of demons, (or northern Tartars.)

Detail. The inhabitants of the demon land having become dissolute, Woò-ting attacked them, and after three years overcame them, so that at home and abroad there were no disturbances, and the vigour of the Yin dynasty revived.

Outline. 丁酉 Cy. XXIII. An. 34. Woò-ting 41. 亶父 Tan-foo, the old duke of Chow, begat a son called 季歷 Kwei-leĭh.

Outline 乙卯 Cy. XXIII. An. 52. Woò-ting 59. The king died, and received as his posthumous title, "高宗 the Exalted Master." His son Tsoò-kăng ascended the throne.

祖庚 TSOO-KANG.

Outline. 丙辰 Cy. XXIII. An. 53. B. C. 1,264. The first year of Tsoò-kăng, king of Yin.

Outline. 壬戌 Cyc. XXIII. An. 59. Tsoò-kăng 7. The king died, and his younger brother Tsoò-kĕă was established.

祖甲 TSOO-KEA.

Outline. 癸亥 Cyc. XXIII. An. 60. B. C. 1257. The first year of Tsoò-kĕă, king of Yin.

Outline. 庚寅 Cy. XXIV. An. 27. Tsoò-kĕă 28. 季歷 Kwei-leĭh, the heir-apparent of the Chow state, begat a son called 昌 Ch'hang.

Detail. 太姜 T'haé-kĕang, the old duke's wife, bare her youngest son Kwei-leĭh. Kwei-leĭh married 太任 T'haé-jín; who, with her mother-in-law, was virtuous. T'haé-jín bare a son called Ch'ang, which child gave some indications of becoming a sage. The old duke used to say, If at some future period my family should flourish, it will be through the medium of Ch'hang.

Outline. 亶父 Tan-foo, the old duke of 周

Chow died, and his youngest son 季歷 Kwei-leĭh succeeded.

Detail. The old duke had three sons; the eldest was called 太伯 T'haé-pĭh, the second, 仲雍 Chúng-yûng, alias, 虞仲 Yu-chúng; and the youngest, Kwei-leĭh. T'haé-pĭh and Yu-chúng knew that the old duke wished to set up Kwei-leĭh, in order to convey the government to Ch'ang; hence, when the old duke became ill, under colour of collecting medicines, they went to the region of 荊 King and 蠻 Man, (the modern 蘇州 Soo-chow, in Këang-nân,) where the people of the country did homage to them as princes, under the title of 句吳 Keu-woo.

Outline. 乙未 Cy. XXIV. An. 32. Tsoò-kĕă 33. The king died, and his son Lin-sin ascended the throne.

廩辛 LIN-SIN.

Outline. 丙申 Cy. XXIV. An. 33. B. C. 1,224. The first year of Lin-sin, the king of Yin.

Outline. 辛丑 Cy. XXIV. An. 38. Lin-sin 6. The king died, and his younger brother Kăng-ting was set up.

庚丁 KANG-TING.

Outline. 壬寅 Cycle XXIV. An. 39. B. C. 1218. The first year of Kăng-ting, the king of Yin.

Outline. 壬戌 Cyc. XXIV. An. 59. Kăng-ting 21. The king died, and his son Woò-yĭh ascended the throne.

武乙 WOO-YIH.

Outline. 癸亥 Cyc. XXIV. An. 60. B. C. 1197. The first year of Woò-yĭh, king of Yin. At this time the capital was removed to 河北 Hô-pĭh.*

Outline. 丙寅 Cyc. XXV. An. 3. Woò-yĭh 4. The king went out a hunting, and died between the Yellow and Wei rivers, when his son T'haé-ting ascended the throne.

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* The modern 衛輝 Wei-hwuy, in Hô-nân, Lat. 35. 27. N. Long. 2. 12. W.

Detail. Woo-yĭh was an unprincipled man, and made images, which he called 天神 Celestial gods; with these he played at chess, ordering his people to make them move. The celestial gods lost the game, when he abused them; and making leathern bags full of blood, he threw them up and shot at them; which he called shooting at the heavens. One day, whilst hunting between the Yellow and Wei rivers, he was struck dead by lightning.

太丁 T'HAE-TING.

Outline. 丁卯 Cy. XXV. An. 4. B. C. 1193. The first year of T'hae-ting, the king of Yin. Kwei-leĭh, the duke of Chow, attacked the foreigners of the city of 燕 Yén.

Outline. 己巳 Cy. XXV. An. 6. T'hae-ting 3. The king died, and his son Té-yĭh ascended the throne.

帝乙 TE-YIH.

Outline. 庚午 Cy. XXV. An. 7. B. C. 1190. The first year of Té-yĭh, the king of Yin. The emperor ordered Kwei-leĭh, the duke of Chow, to be the superintending lord.

Detail. Kwei-leĭh, the duke of Chow, had attacked the foreigners of 始呼 Che-hoo, and 翳徒 E-too, when the king gave him a cup adorned with precious stones, and fragrant wine made of black millet, by which he was constituted the chief baron.

Outline. 丙子 Cyc. XXV. An. 13. Te-yĭh 5. 季歷 Kwei-leĭh, the duke of 周 Chow, died, and was succeeded by his eldest son 昌 Chang, (or 文王 Wăn-wang.)

Outline 辛巳 Cy. XXV. An. 18. Te-yĭh 12. The western lord of Chow ruled well the 岐 Ke region, and displayed benevolence in his government.

Detail. The western lord, (Chang) was walking in the fields, when he saw an old bone, and ordered it to be buried. His attendants said, This bone has no owner. The western lord said, He who possesses the empire, is the proprietor of the empire, and he who rules over a state is the owner of that state; thus, I am the owner of the bone; whereupon he buried it. When the people throughout the empire heard of it they said, If the western lord can regard an old bone, how much more will he regard men! The western lord was truly benevolent, venerating the aged, compassionating the young, and treating the virtuous with condescension. During the day he

gave himself no leisure to eat, in order to entertain scholars; hence a variety of clever men reverted to him.

Outline. The fabulous birds sang at 岐山 K'he-san. *

Outline. 甲申 Cy. XXV. An. 21. Té-yih 15. There was an earthquake at 岐 K'he, in the region of 周 Chow.

Detail. The western lord was laid up with sickness, for five days, when an earthquake occurred, which in every direction did not extend beyond the borders. The western lord said, Heaven exhibits calamitous omens, in order to punish the guilty; let us follow after virtue and reform our lives, perhaps by so doing we shall avoid the threatened evil. In a short time his sickness was cured.

Outline. 壬辰 Cy. XXV. An. 29. Té-yih 23. 昌 Ch'ang, the western lord of Chow, begat 發 Fă, (or Woò-wâng.)

Detail. When Ch'hang was heir apparent, he married a lady of 有莘 Yèw-sin, called 太姒 T'haé-szé; she was not jealous, and bore ten sons; the eldest, called 伯邑考 Pĭh-yĭh-k'aòu, died young; the second was called 發 Fă; he was of a gentle disposition and possessed sage-like virtues. The western lord made him his heir apparent. After him followed 旦 Tán, who studied under 虢叔 Keĭh-shŭh, and was benevolent and talented; the western lord entrusted him with the government.

Outline. 癸巳 Cy. XXV. An. 30. Té-yih 24. The emperor ordered 昌 Ch'hang, the western lord, to oppose the barbarians of 昆 Kwăn, and to provide against the 獯狁 Yen-wan foreigners.

Outline. 丙午 Cy. XXV. An. 43. Te yih 37. The king died, and his son 辛 Sin, ascended the throne.

Detail. Té-yih's concubine bore 微子 Wei-tszè; she again bore 仲衍 Chúng-yen; after which she became empress and brought forth 辛 Sin. Té-yih and his empress considered Wei-tszè to be virtuous, and wished to fix upon him as the heir apparent. The great historian, holding fast to the laws, contended, saying, Having a son by your wife, you must not set up the son of a concubine. Where-

* The modern 岐山 K'he-san, in Shen-se, Lat. 34. 20. N. Long. 9. 6. W.

upon the emperor established 紂 Chów, (i. e. 辛 Sin), as his successor.

紂辛 CHOW-SIN.

Outline. 丁未 Cy. XXV. An. 44. B. C. 1153. The first year of Chów-sin, the king of 殷 Yin. The king opposed reprovers, patronized extravagance, and gave himself up to wine and women.

Detail. Chów was fond of debate, in which he was quick and ready; he was an acute observer; in strength and energy he surpassed others; he could beat ferocious beasts with his hand; he had cunning enough to evade reproofs, and volubility sufficient to gloss over his errors; he boasted himself above his ministers on account of his ability; and he lifted up himself above all the people of the empire on account of his fame; imagining that they all rated far below himself. Chow was by nature very extravagrant, and fond of women and wine. He was the first that made ivory chop-sticks, when 箕子 Ke-tszè sighing, said, Now you make ivory chop-sticks, by and bye you must have crystal cups; and when you have ivory chop-sticks and crystal cups, you will want to eat bear's paws and leopard's wombs; other things also must be in proportion; all of which should your Majesty require in sufficient abundance, you will endanger the empire.

Outline. 甲寅 Cycle XXV. An. 51. Chów-sin 8. The emperor attacked the people of Yèw-soo, and obtained 妲己 Tă-kè, of whom he was very fond; this woman was given up to dissolute pleasure, and increased the severity of the punishments, so that the people shuddered with vexation.

Detail. When Chów attacked 有蘇 Yèw-soo, the prince of that country gave him Tă-kè in marriage. This woman obtained favour in his eyes, and her words were listened to; whosoever she liked was honoured, and those whom she hated were slain. The emperor then ordered 師涓 Sze-keun to institute at 朝哥 Chaou-ko,* the music of the northern country, the dance of the northern village, and the pastimes of mutually yielding to each other. He also constructed 鹿臺 the Stag gallery, with chambers and doors of precious stones; the gallery was half a mile in breadth, and a thousand cubits high; it was seven years in building; heavy taxes were levied in order to store the stag gallery with wealth, and to provide 鉅橋 Keu-keaôu with grain.† He made a collection of dogs and

* The modern 淇 Kê district, in Hô-nân, Lat. 35. 38. N. Long. 2. 7. W. The former capital city of Chow.

† Both this gallery and granary were at Kê: the metropolis of Chow.

horses, and curious things, with which he replenished his palace : he also enlarged 沙丘 Sha-k'hew,* and 苑臺 Yuen-taê.† He assembled a great number of players and musicians at Sha-k'hew, where he had a pond of wine, and a forest of hanging beef, with naked men and women pursuing each other in the midst. In the palace he had nine markets, and spent the live-long night in carousing. When the princes of the empire revolted, Tă-kè thought that the punishments were too light, and executions too rare, hence the dignity of the throne was not established. On this account the punishments were rendered more severe. Thus she had smoothing irons, which being made hot with fire, she ordered men to carry, until their hands were burned ; besides which a brazen pillar was made, which, being rubbed with grease, was placed across burning coals ; over this the poor culprits were made to pass, when their feet slipping, they fell into the flames. Tă-kè observing this was highly delighted, and called it the punishment of the roasting spit. All the people of the empire, however, repined with shuddering.

Outline. 丁巳 Cyc. XXV. An. 54. Sin-chów 11. The emperor minced the earl of 九 Kèw, and when the earl of 鄂 Gŏ remonstrated, he cut him up into slices, whilst he imprisoned the western lord at 羑里 Yew-lè.

Detail. The emperor appointed Ch'hang, the western lord, with the earls of Gŏ and Kèw, to be the three dukes, or regents. The earl of Kèw had a daughter, who was sent in to the emperor, when the young woman not being disposed to admit of familiarities, the emperor slew her in his rage, and minced her father. Gŏ instantly and earnestly reproved him, when he cut up that earl into sliced meat. He also ripped up a pregnant woman to look at the fœtus, while he cut off the legs of some who were crossing the water early in the morning, to see if the marrow was hard. The western lord, hearing of these things, sighed in secret. 虎 Hoo, the earl of 崇 Tsung, being aware of this, informed the emperor, whereupon he imprisoned Ch'hang, the western lord, at Yew-lè.

Outline. 戊午 Cyc. XXV. An. 55. Sin-chów 12. The western lord of Chow exercised himself in the diagrams while imprisoned at Yew-lè.

Outline. 己未 Cyc. XXV. An. 56. Sin-chów 13.

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* The modern 平鄉 Ping-hëáng district, in Chĭh-le, Lat. 37. 2. N. Long. 1. 23. W.

† This place was bounded on the south by 淇 Kè, and on the north by 邯鄲 Han-tan, which latter was situated Lat. 36. 42. N. Long. 1. 50. W. These were both of them separate palaces.

The western lord was liberated, when he presented the territory west of the river 洛 Lŏ, and requested that the punishment of the roasting spit might be abolished; which was acceded to. After which the emperor conferred on the western lord a bow and arrow, together with a hatchet, indicating that he was at liberty to punish whomsoever he thought proper.

Detail. 散宜生 Sán-ê-săng and 閎夭 Hûng-yaou, two servants of the western lord, feeling concerned about him, sought out a beautiful woman from the 有莘 Yèw-sin country, with a speckled horse from 驪戎 Le-jûng, and a team of four from 有熊 Yèw-heûng, with other rare and curious things, employing 費仲 Pé-chúng, a favourite minister of the Yin dynasty, to present them. The emperor was greatly delighted, and said, This one article (the female) is sufficient to procure the liberation of the western lord, why present so many things? He therefore forgave the lord.

Outline. 庚申 Cyc. XXV. An. 57. Sin-chów 14. The state of 虞 Yû and 芮 Jùy, adjusted their differences at 周 Chow.

Detail. The princes of Yû* and Jùy,† contended about some ploughed fields, which dispute having been long unsettled, they agreed to wait on the prince of Chow for the sake of arbitration. On entering the borders, they perceived the ploughmen yielding the furrows to each other, and the travellers giving way to their fellows on the road; when they entered the city of Chow, they found that men and women had different pathways allotted them, while grey-headed persons were not seen carrying burdens in the streets; on entering the court, they saw the scholars giving way to the great officers, and the great officers bowing to the scholars. Upon this the two princes were moved and said, We worthless fellows, deserve not to tread the courts of such excellent men. They, therefore, declared common the fields about which they had been contending, and retired. When the people of the empire heard of this, forty-two states reverted to the authority of Chow.

Outline. 辛酉 Cyc. XXV. An. 58. Sin-chów 15. The western lord of Chow, obtained the services of 呂尙 Leú-sháng, and appointed him to be his instructor.

Detail. Leú-sháng's ancestor was formerly prime minister, and

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* The modern 平陸 Pîng-lŭh, in Shan-se, Lat. 34. 47. N. Long. 5. 25. W.

† The modern 芮城 Jùy-chîng, in ditto, Lat. 34. 50. N. Long. 6 6. W.

assisted 禹 Yù in draining the waters. During the rule of Shún, and at the commencement of the Hëá dynasty, he was appointed to the Leú country, and took the surname of 姜 Këang. Shang was the descendant of this man. The western lord being about to go out a hunting, consulted the divination, when the answer was, that he should neither get dragons nor snakes, neither boars nor bears, neitheir tigers nor leopards, but he should obtain one who could aid a monarch in attaining extensive rule. In verification of this prediction he met with Leú-sháng on the south of the river Wei.* On conversing with him, he was greatly delighted, saying, "My ancestor, T'haé-kung used to say, that a sage would come to Chow, on which account the Chow state would flourish. Are you not, Sir, the very person. My ancestor, T'haé-kung, has waited for you a long time." He therefore denominated him the expectation of T'hae-kung, and taking him up into his carriage, returned with him, appointing him to be his tutor, and calling him "my master! Father Sháng."

Outline. 乙丑 Cyc. XXVI. An. 2. Chów-sin 19. The western lord attacked 崇 Tsung,† and built the city of 豐 Fung,‡ to which he removed his capital.

Outline. The western lord of Chow built the 靈臺 Excellent terrace.§

Outline. 丙寅 Cy. XXVI. An. 3. Chów-sin 20. 昌 Ch'hang, the western lord of Chow, died, and was succeeded by his eldest son 發 Fă, (this was 武王 Woò-wâng.)

Detail. When the western lord was laid up with sickness, he said to his eldest son, "On observing good, be not slow to practice it; when the opportunity arrives, do not hesitate; and in rejecting what is wrong, do not let it abide: these three are the points at which virtue rests." The heir-apparent bowed and received instruction; after which the western lord died, and was burried at 畢 Peĭh, (the modern 咸陽 Han-yâng, in Shan-se, Lat. 34. 20. N. Long. 7. 50. W.)

Outline. 癸酉 Cy. XXVI. An. 10. Sin-chów 27. Fă, the western lord of Chow begat his eldest son 誦 Súng.

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* The modern 渭南 Wei-nân, in Shan-se, Lat. 34. 29. N. Long. 7. 1. W.

† The modern 鄠 Hoo district, in Shan-se, Lat. 34. 8. N Long. 7. 50. W.

‡ In the neighbourhood of Hoo, on the banks of the river Fung.

§ Spoken of by Mencius, built for astronomical purposes.

Detail. The western lord took to wife the daughter of 呂尙 Leú-sháng, called 邑姜 Yih-këang. This lady was virtuous; in standing, she never leaned; in sitting, she never stretched out her legs; and in wrath, she was never cruel; so that in this year she bore her son Súng.

Outline. 丁丑 Cyc. XXVI. An. 14. Chów-sin 31. The western lord of Chow went eastward to inspect the troops, and conquered 黎 Le.

Detail. The western lord went up to sacrifice at Peĭh, and afterwards proceeded eastward to inspect the troops at the 盂津 Măng ferry; * when he crossed the Yellow river, and in the midst of the stream a white fish jumped into the king's boat. The king stooping down picked it up for a sacrifice. Having crossed the river, a fire darted down from above, and again rose up from below, until it came to the king's house, and was changed into a bird, of a red colour, with a soothing voice. † At this time the princes of the empire had all revolted from Yin, and reverted to Chow, so that without previous arrangement 800 chiefs met at the Măng ferry, saying, The tyrant 紂 Chów ought to be attacked. The king said, "You know nothing of the celestial decree; it may not be done." Whereupon he led his troops back, and returned. But the Le state being unprincipled the western lord raised an army to attack it, which he soon conquered. 祖伊 Tsoò-e, being alarmed, hastened to inform the king (of Yin.) The king, said, "Is not my life protected by the decree of Heaven!" Thus he would not listen.

Outline. 戊寅 Cy. XXVI. An. 15. Chów-sin 32. 微子 Weí-tszè reproved the tyrant, and not being listened to, left him. 箕子 Kê-tszè also reproved him, and was imprisoned, when he feigned madness, and became a menial. 比干 Pè-kan steadily resisted the tyrant, and died for it.

Detail. The tyrant Chów had a virtuous minister, called 梅伯 Hwuy-pĭh, who was of a loyal disposition, and frequently reproved his master in plain terms, when Chów, enraged, killed and minced him. On the contrary there was one 雷開 Lûy-k'hae, a sycophant, who addressed the tyrant in flattering words; on this man, Chów conferred gold and gems, and promoted him; rewarding him also with the cultivated lands of Hëá. Wei-tszè often remonstrated, but not being listened to, he departed. Kê-tszè reproved him, also in vain.

* The modern Măng district, in Hô-nân, Lat. 34 52. N. Long. 3. 50. W.

† These were looked upon as omens indicating the fall of the Yin and the rise of the Chow dynasty.

A certain person said, You had better quit his service. But Kê-tszè repl'ed, "When a minister reproves, and finding his words disregarded, departs, he then displays his master's wickedness, and announce it himself to the people. This I cannot bear to do." He then let his hair fall loose, and pretending to be mad, became a slave. After which he secreted himself, and played upon the harp to soothe his sorrows. Common opinion says, that Kê-tszè was too rigid in his adherence to his principles. Pè-kan urgently remonstrated with the tyrant, and set before him the difficulties with which the former kings had to contend, together with the clear indications that Heaven's decree was changeable, and that the dynasty was about to be destroyed; beseeching the king to wash his heart, and change his policy. The minister then prostrated himself before the gate of the palace; when Chów became greatly enraged, and said, Pe-kan considers himself a sage; I have heard that in a sage's heart there are nine apertures. Let us cut him open and see.

Outline. The Shang dynasty fell.

周紀
THE CHOW DYNASTY.

武王 WOO WANG.

Outline. 己卯 Cyc. XXVI. An. 16. B. C. 1121. The 13th year of Woò, king of Chow. During the winter, on the first month, and the 30th day of the cycle, 發 Fă, the king of 周 Chow, led forth his troops, and assembled the princes, for the attack of 商 Shang, announcing it at the same time to Imperial Heaven, and Empress Earth, together with the spirits of the famous hills and great rivers which he passed.

Detail. The king heard that the tyrant's cruelties had increased exceedingly, so that he had killed the prince Pè-kan, and Imprisoned Kê-tszè; while Wei-tszè bearing away the sacrificial implements had fled to the Chow state. Upon this the king generally informed the princes, saying, The Yin dynasty has committed grievous crimes, and we cannot refrain from punishing them. Thus he marched eastward, to attack the tyrant.

Outline. During the spring, in the first month, the king of Chow assembled in great numbers the princes of the empire at the 孟津 Măng ferry, where he swore in his troops to the attack of the Shang (or Yin) dynasty.

On the second month, 癸亥 on the 60th day of the cycle, the king of Chow drew up his troops at the bor-

ders of the Shang state; and on the following day the tyrant mustered his hosts to the battle at the 牧野 Mŭh desert. *

Outline. The troops of the Shang dynasty having been routed, the tyrant 受 Show fled to 鹿臺 Lŭh-taê, (the Stag Gallery), where he burned himself to death. The king then ascended the throne, entitling his dynasty Chow, while he restored the former principles of government adopted by Shang.

Detail. The tyrant, hearing of the approach of Woò-wâng, raised an army of 700,000 men to oppose his progress; Woò-wâng then ordered his preceptor 尚父 Shâng-foó, accompanied by a hundred men, as champions, with great impetuosity to rush on the tyrant's soldiers. The troops of the latter, although numerous, having no mind for fighting, inverted their weapons in the contest, in order to open out a passage for Woò-wâng; the patriot then rushed forward, and the tyrant's troops all fell into confusion. Chów turned his back and fled, when mounting to the top of the Stag Gallery, he adorned himself with pearls and gems, and burned himself to death. Woò-wâng, having beheaded 妲己 Tă-kè, raised a tumulus over Pè-kan's grave; he also distinguished the family of 商容 Shang-yûng, (a virtuous minister of the Yin dynasty), distributed the grain of Keŭ-keaou, and scattered the wealth of Lŭh-taê, (the Stag Gallery); while he sent home the females of the harem. The men of Yin were all delighted, saying, The king, with regard to benevolent men, raises a tumulus over the grave of one who is dead, how much more will he honour the living! with respect to clever men, he distinguishes the families of those who are gone, how much more will he do for those that remain! with reference to wealth, he scatters that which had been accumulated, then surely he will not collect more! and in the case of the female sex, he sends home to their parents those who are found in the palace, how much less is it to be expected that he will summon others.

Outline. The king appointed 武庚 Woò-kăng, the tyrant's son, to be the earl of 殷 Yin; and ordered 管叔 Kwàn-shŭh, 蔡叔 Tsaé-shŭh, and 霍叔 Hŏ-shŭh, to be guardians of the Yin state.

Outline. During summer, in the 4th month, the king came from 商 Shang, and the princes of the empire received orders from the new dynasty of Chow.

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* The modern 汲 Keĭh district, in 衛輝 Wei-hwuy department, province of Hô-nân, Lat. 35. 28. N. Long. 2. 12. W.

Detail. All the princes honoured the king as emperor, when the new monarch changed the time for commencing the new year, establishing the month which was the first in the series as the beginning of the annual period, altering the appellation given to the year, assuming red as the national colour, and directing the crown to be worn with the robes of state. He then sent back the war horses to the south of the Flowery Mountain, * and let go the draught oxen in the wilderness of the Peach Grove; † he conveyed home the instruments of war, and wrapped them up in tiger's skins; he covered the war chariots and armour, and stowed them away in the treasury, in order to shew the people of the empire that they were not to be used any more.

Outline. The king then made a general appointment of the princes throughout the empire.

Detail. The king, retrospectively regarding the original sages, appointed the descendants of the divine husbandman, 神農 Shin-nûng, to the district of 焦 Seaou; ‡ the posterity of 黃帝 Hwâng-té, the Yellow Emperor, to the territory of 祝 Chŭh; § the grandson of the emperor 堯 Yaôu to the government of 薊 Ke; ‖ the descendants of the famous 舜 Shún, to the region of 陳 Chin; ¶ and the adherents of the Great 禹 Yù, to the department of 杞 Ke. ** Thus he promoted all his meritorious officers and wise councillors, while his preceptor, Sháng-foó, was placed at the head of them all, and appointed to the command of 營丘 Ying-kew, †† which country was called 齊 Tsê; 周公 Chow-kung was also established in 曲阜 Keŭh-foo, ‡‡ which was called the 魯 Loò country; 唐

* Near the district of 華 Hwa, in Shen-se, Lat. 34. 30. N. Long. 6. 47. West.

† Near the district of 華陰 Hwa-yin, in ditto, Lat. 34. 35. N. Long. 6. 31. West.

‡ The modern 陝州 Shen-chow, in Hô-nân, Lat. 34. 45. N. Long 5. 25. West.

§ The modern 長淸 Chang-tsing, in Shan-tung, Lat. 36. 40. N. Long. 0. 22. East.

‖ The modern Pe-king.

¶ The modern 陳州 Chîng-chow, in Hô-nân, Lat. 33. 46. N. Long. 1. 26. West.

** The modern 杞 Ke, in Hô-nân, Lat. 34. 42. N. Long. 1. 33. West.

†† The modern 昌樂 Ch'hang-lŏ, in Shang-tung, Lat. 36. 46. N. Long. 2. 42. East.

‡‡ There is a district of this name still in Shan-tung, Lat. 35. 44. N. Long. 0. 46. W.

Shĭh, the duke of 召 Shaóu, was appointed to the superintendence of 燕 Yen; * 高 Kaou, the duke of 畢 Peĭh, was fixed at Peĭh; † his uncle 鮮 Sëèn, was made governor of 管 Kwàn; ‡ his uncle 度 Toó, was appointed over 蔡 Tsaé; § his uncle 振鐸 Chin-tŏ over 曹 Tsaou; ‖ his uncle 武 Woò over 郕 Ching; ¶ his uncle 虔 K'hëen over 霍 Hŏ; ** and his uncle 康 K'hang, over 衛 Wei. †† Thus he appointed, of his brethren and relatives, fifteen persons to different districts, besides more than forty of other families. After this he distributed the honoured cups, and shared out the implements employed by the Yin dynasty among the princes.

Outline. The king sacrificed in the ancestorial temple of Chow, and retrospectively dignified with royal honours 太王 T'haé-wâng, 王季 Wâng-kweí, and 文王 Wăn-wâng, after which he settled the regulations about avoiding the pronunciation of their names.

Detail. The king sacrificed in the great temple, and settled the ceremonies to be employed in sacrificing to ancestors; directing the avoiding of his predecessor's name, and establishing their posthumous titles. Thus the base were not classified with the noble, nor the inferior with the superior; while the emperor was referred to Heaven for his classification, the princes not being permitted to rank with him. He retrospectively accorded royal honours to the old duke 亶父 Tan-foo, who was called 太王 T'haé-wâng; while 季歷 Kweí-leĭh was denominated 王季 Wâng-kweí, and 文考 Wăn-kaòu entitled 文王 Wăn-wâng.

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* Identical with the modern Peking.

† The modern 咸陽 Han-yâng, in Shen-se, Lat. 34. 20. N. Long. 7. 50. West.

‡ The modern 鄭州 Ching department, in Hô-nân, Lat. 34. 46. N. Long. 2. 35. West.

§ The modern 蔡 Tsae district, in Hô-nân, Lat. 32. 45. N. Long. 1. 32. West..

‖ There is still a district of this name in Shan-tung, Lat. 34. 58. N. Long. 0. 47. West.

¶ The modern 汶上 Wăn-sháng, in Shan-tung, Lat. 35. 50. N. Long. 0. 12. East.

** See a district of this name in Shen-se, Lat. 36. 34. N. Long. 4. 43. W.

†† The modern 衛輝 Wei-hwuy, in Hô-nân. Lat. 35. 27. N. Long. 2. 12. West.

Outline. The king offered a burnt-offering to 上帝 the Supreme Ruler, while he contemplated the hills and rivers in sacrificing to them, and loudly announced the completion of his military expedition.

Outline. The king received the warnings of the red book, which he recorded for his own admonition.

Detail. The king having ascended the throne, on the third month, summoned the great officers, and enquired of them, saying, Oh what is the compendium of excellence, and the general direction for practice, which can become a constant law for posterity throughout ten thousand ages? His preceptor, Sháng-foó replied, "It is contained in the red book, which says, When respectful care exceeds slothful indifference there will be felicity; but when sloth exceeds care, ruin will follow; when rectitude is more regarded than lust, matters will be agreeable, but when passion surpasses uprightness, calamity will ensue. In every thing, without proper constraint, affairs will go wrong, and without due caution, there will be incorrectness; error leads on to destruction, but respect lasts for ten thousand ages. The compendium of excellence, the general rule for conduct, which can become a constant law for posterity, is contained in the above maxims." The king hearing the words of the book, became suddenly alarmed, retiring he adopted them as his monitors, writing them on the four corners of his mat, as well as on his tables, mirrors, tubs, platters, beams, staves, girdles, shoes, sandals, cups, bowls, doors, windows, swords, bows, and spears, in short on every thing were these sentences engraved.

Outline. The king enquired about right principles of Kê-tszè, when Kê-tszè set before him "洪範 the great plan."*

Detail. The king having conquered Yin, and released Kê-tszè from confinement, asked him about celestial principles, when Kê-tszè laid before him the great plan; after which the king appointed him to rule over 朝鮮 Corea, where he had no occasion to acknowledge himself a subject to the Chow dynasty.

Outline. 伯夷 Pih-ê and 叔齊 Shŭh-tsê, two old servants of the Yin dynasty, left the Chow country, and concealed themselves in the 首陽 Shòw-yâng hill, where they starved themselves to death.

Detail. Pih-ê and Shŭh-tsê were sons of the ruler of 孤竹 Koo-chŭh. Their father wished to establish Shŭh-tsê (the youngest) as his successor; but when their parent died, Shŭh-tsê yielded the government to his elder brother Pih-ê. Pih-ê said, It is our father's command (that you should rule:) and immediately absconded.

* See the Shoo-king. Sect. The great plan.

Shŭh-tsê also, refusing to be acknowledged as sovereign, fled; and the people of the country set up the second son. When Woò-wâng attacked the tyrant of Yin, E and Tse together stopped his horse, and set forth the duties of princes and ministers, in order to reprove him. The attendants wished to kill them, but T'haé-kung said, These are righteous men. After which he lifted them up, and removed them. When Woò-wâng had adjusted the confusions of the Yin dynasty, and the people of the empire had acknowledged the new dynasty of Chow, E and Tse were ashamed of the transaction, and concealed themselves in the Shòw-yâng hill; * being too righteous to eat the corn of the Chow dynasty, they gathered the 薇 Wei vegetable (edible ferns) and ate it; when about to die of hunger, they made the following ode,

Come let us mount yon western hill,
And gather Wei seeds for our fill;
A tyrant's come i' the tyrant's place,
And people know not the disgrace;
The great Shîn-nûng, with Yaôu and Shún,
Of these old sages, there are none;
Oh whither, then, shall we return,
Our lives are done; our fate we mourn.

They then died of hunger on the Shòw-yâng hill.†

Outline. The king established the tythe law.

Outline. The capital was removed to 鎬 Kaou. (The modern 西安 Se-gan, in Shen-se, Lat. 34. 16. N. Long. 7. 30. W.)

Outline. Schools were established, and old men taken care of: while the great military music was composed.

Outline. The 肅愼 Sŭh-shín tribe came to present tribute.

Detail. At that time the various tribes of foreigners, brought the different articles peculiar to their countries as tribute; whereupon the people from Sŭh-shín presented wooden shafts and stone heads for arrows, the former about a cubit and a half in length. The king, wishing to display the illustrious virtue which induced distant strangers to come, bound together the strings of the arrows, saying, This is the tribute of the Sŭh-shín people.

Outline. 庚辰 Cycle XXVI. An. 17. Woò-wâng

* Near the 浦州 Poo district, in Shen-se, Lat. 36. 18. N. Long. 5. 22. W.

† While they were gathering the Wei seeds, an old countrywoman said, You gentlemen are so righteous that you will not eat Chow's corn, but these are also Chow's ferns; on hearing which they starved themselves to death.

14. The western strangers presented a hound, when 奭 Shĭh, the duke of 召 Shaóu composed an essay to admonish the king.

Detail. The western foreigners brought a large dog as tribute; when the duke of Shaóu, considering that a dog was an uncommon article of tribute, and might easily induce sovereigns to be fond of strange things, which example ought not to be set before the princes, composed a treatise called the strangers' dog, as a piece of admonition for kings.

Outline. The king was sick, when 旦 Tán, the duke of 周 Chow, prayed to the three former kings, begging that he himself might be taken instead of the king.

Detail. Woò-wâng being ill, the duke of Chow, considering that the royal house was not yet established, that the subjects of the Yin dynasty were not entirely subdued, and that the foundation of the new state might be easily shaken, therefore solicited of the spirits of T'haé-wâng, Wâng-kweĭ, and Wăn-wâng, that he might be allowed to die instead of the king. The historian recorded the form of prayer used by him, and laid it up in the golden-mounted casket. On the next day, the king recovered.

Outline. 辛巳 Cyc. XXVI. An. 18. Woò-wâng 15. During the spring, the king went to inspect the districts and mountains, sacrificing to the gods, and giving audience to the princes of the empire.

Outline. 壬午 Cyc. XXVI. An. 19. Woò-wâng 16. During the summer, 箕子 Kê-tszè came to court.

Detail. Kê-tszè came to pay court to the Chow dynasty, when passing by the old market of Yin, he was grieved to see the ruins of the former palace, with the grain growing upon its site. Wishing to burst out into a loud lamentation, he thought it would be improper, and being desirous of weeping in secret, he conceived it would be too womanish, therefore he composed the following ode on the ears of wheat.

How pointed are the ears of wheat!
How beauteous the corn!
But oh that cunning crafty wight,*
Who my advice did scorn!

The remaining subjects of the Yin dynasty, when they heard the song could not refrain from shedding tears.

Outline. 乙酉 Cyc. XXVI. An. 22. Woò-wâng 19. During the winter, in the 12th month, the king

* Alluding to his former master.

died, when his eldest son 誦 Súng ascended the throne, while 旦 Tán, the duke of 周 Chow, filled the office of prime minister and regulator of all the public works.

成王 CHING-WANG.

Outline. 丙戌 Cycle XXVI. An. 23. B. C. 1114. The first year of Chîng-wâng, of the Chow dynasty, 旦 Tán, the duke of 周 Chow, assisted the king to mount the throne, and the empire was well governed.

Detail. Chîng-wâng was young (only 13 years of age,) and could not fill the throne, when the Duke of Chow took a share of the government, ascending the throne and regulating affairs; thus he faced the south, and placed the the imperial screen at his back, in order to give audience to the princes of the empire. He then inculcated the principles to be observed by the heir-apparent on his own son 伯禽 Pĭh-k'hin, that Chîng-wâng might be made acquainted with the reciprocal duties of father and son, prince and minister, superior and inferior. When Chîng-wâng was in fault, he chastised Pĭh-k'hin, in order to point out to Chîng-wâng what was expected from a young prince about to succeed to the throne.

Outline. 旦 Tán, the duke of 周 Chow, made an announcement for the information of 奭 Shĭh, the duke of 召 Shaóu.

Detail. At that time, the duke of Shaóu was one of the three regents; from the 陝 Shen district (in Hô-nân) and westward, Shaóu was the principal, while from that point eastward the duke of Chow presided. Chîng-wâng being young, the duke of Chow was associated in the government, and bore the burthen of the country; but the duke of Shaóu was suspicious of him; the duke of Chow therefore, composed the section of the Shoo-king, entitled "Oh prince Shĭh!" and the duke of Shaóu was satisfied. (See the Shoo-king.)

Outline. During the summer, in the sixth month, they interred 武王 Woò-wâng at 畢 Peĭh.

Outline. The king was considered of age.

Detail. Having buried Woò-wâng, they crowned Chîng-wâng (as being of age) when the new monarch paid his respects in the ancestorial temple, and received the congratulations of the princes. The duke of Chow then commanded 祝雍 Chŭh-yûng to compose a eulogy, saying, "In praying for the king use intelligent expressions, but be brief." The phraseology of Chŭh-yûng's prayer ran thus, "May the king live near to his people, and far from flatterers; may he be sparing of his time and lavish of his wealth; familiar with the

virtuous, and giving employment to the capable." The eulogy was as follows: "On a favourable month and a lucky day, your Majesty was crowned and put away your childish disposition; having been adorned with the robe and crown, you have respectfully imitated the azure heavens, and taken the six points for your pattern, following your father and grandfather's example, and thus attaining to eternal continuance without end."

Outline. The king ordered Pĭh-k'hin, the eldest son of the duke of Chow, to be appointed to the 魯 Loò country.

Detail. When Pĭh-k'hin went to his appointment in Loò, the duke of Chow addressed him, saying, I am the son of Wăn-wâng, the younger brother of Woò-wâng, and the uncle of the present king; thus I am no ignoble person in the empire. But during one bath, I have thrice tied up my hair, and in the course of one meal, I have three times voided my mouthful, and risen up to attend to scholars, lest I should miss a single virtuous man in the empire. Now, my son, you are about to proceed to Loò, take care that you do not on account of the kingdom vaunt it over men.

Outline. The three uncles of the king 管 Kwàn, 蔡 Tsaé, and 霍 Hŏ, spread abroad certain reports, in consequence of which the duke of Chow went to reside in the east.

Detail. Kwàn, the king's uncle, with his brethren circulated reports through the country, saying, "The duke (of Chow) will work to the disadvantage of the young king." In consequence of this, the monarch became suspicious of the duke of Chow, when the duke gave up his appointment, and retired to the eastward, where he took the three hundred and eighty-four symbols in the book of diagrams, and attached expressions to each of them.

Outline. 丁亥 Cycle XXVI. An. 24. Chîng-wâng 2. The king administered the government, while Chow-kung dwelt to the eastward, when the guilty persons (who spread the reports) were discovered.

Outline. 戊子 Cycle XXVI. An. 25. Chîng-wâng 3. Whilst the duke of Chow dwelt in the east country he composed an ode, to be presented to the king, called the owl ditty.*

Outline. During the autumn, there was a great

* The owl is a vicious bird, which plunders nests and eats eggs, from which the writer drew a comparison with Woò-kăng, Tsaé, and the rest, for attempting the injury of the royal house.

of wind, accompanied with thunder, when the king went to meet the duke of Chow, returning from the storm eastward; the monarch had no sooner gone out of the suburbs, than a shower of rain beat down the wind.

Detail. During the summer, when the grain was fully ripe, and had not yet been reaped, there was a violent storm of thunder and lightning, with wind; the corn was in consequence beaten down, and some large trees were torn up by the roots. The king was very much alarmed, and accompanied by his great officers, all capped and belted, went to open the gold-mounted casket, when he met with the document in which the duke of Chow had prayed to be substituted for Woò-wâng: he held the paper in his hand and wept, after which he went out of the suburbs to meet the duke of Chow; immediately the heaven sent down rain, which allayed the wind, whereupon the corn revived, and there was a plentiful harvest.

Outline. The three uncles of the king 管 Kwàn, 蔡 Tsae, and 霍 Hŏ, with 武 庚 Woò-kăng rebelled; the 奄 Yen state, with the 淮 夷 Hwae-ê, and 徐 戎 Tseu-jûng foreigners also revolted.

Detail. Chîng-wâng having met the duke of Chow on his return, the three uncles of the king became alarmed, and in connection with the Hwae-ê and other foreigners, broke out into open rebellion.

Outline. The king ordered the duke of Chow to go eastward to attack the rebels, when the duke made a general announcement to the people of the empire.

Outline. 伯 禽 Pih-k'hin, the earl of 魯 Loo, led forth an army to the attack of the Hwae-ê, and Tseu-jûng foreigners.

Outline. Woò-kăng, having been taken, was slain; when 微子啓 Weî-tszè-k'hè was appointed to the government of the 宋 Súng state, * in order to connect the succession of 殷 Yin.

Outline. The king's uncle, 管 Kwàn, was put to death at 商 Shang; 蔡 Tsaé, another uncle, was imprisoned at 郭鄰 Kŏ-lin; while the third uncle 霍 Hŏ was degraded to the rank of a plebeian. The 奄 Yen state was then tranquillized, together with the 淮 夷 Hwae-ê foreigners, so that the eastern division of the country was set at rest.

* The modern 商邱 Shang-k'hew, in Hônân.

Outline. The duke of 周 Chow having set to rights the eastern states, returned in triumph, and composed an ode for the encouragement of the officers and soldiers.

Outline. 己丑 Cyc. XXVI. An. 26. Chîng-wâng 4. The king put off mourning for his father, paid his respects in the ancestorial temple of the former kings, and then examined the host of officers. The duke of Chow resigned all charge of the government into the king's hands; who, standing in the centre, administered the same, surrounded by the four sages: 周公 the duke of Chow stood always before him, to lead the emperor on in the right way; 太公 the great duke stood on the left, to aid the emperor's views; 召公 the duke of Shaóu stood on the emperor's right, to brush away his faults; while 史佚 the historian Yih stood behind him, to take care of any thing that might be forgotten; thus in deliberation no counsel was lost, and in undertakings nothing went wrong.

Outline. 辛卯 Cyc. XXVI. An. 28. Chîng-wâng 6. The king arranged the hundred officers, and regulated ceremonies and music.

Detail. The duke of Chow assisted Chîng-wâng, and the six great officers of state regulated the ceremonies, composed music, and distributed weights and measures, so that the empire was well settled.

Outline. Ambassadors from the 越裳 Yuĕ-shâng country came to court.

Detail. On the south of 交止 Keaou-chè, * is the Yuĕ-shâng country, the people from which region, making use of triple interpreters came to present a white jungle fowl. The duke of Chow said, When the virtuous influence of the good man does not affect a country, he is not willing to receive presents from that state; and when his government does not extend to a people, the upright man is loth to consider them as subjects. The interpreter said, "The yellow-haired elders † in our land have made the observation, that the sky has not been charged with furious winds and violent rains, nor the sea agitated with waves, for these three years; they have

* 交止 Keaou-chè is generally taken for Cochin China.

† Old persons have their hair white, but when they become very old it turns yellow.

therefore concluded that in the middle country (China) there must have arisen a perfect sage; on which account we have come to pay our respects." Hearing this, the duke of Chow presented them in the ancestorial temple: the messengers were, however, ignorant of the way to return, whereupon the duke gave them five close carriages, each of which was so constructed as to point to the south; the ambassadors mounted these, and passing through 扶南 Foo-nân, and 林邑 Lin-yih to the sea shore, in about a year they arrived at their country. Hence the south-pointing carriages have always been used to direct the way, and to show the submission of distant strangers, in order to regulate the four quarters of the world.

Outline. 壬辰 Cy. XXVI. An. 29. Chîng-wâng 7. In the second month of spring, the king commanded the great protector, duke Shaóu, to inspect the site of the new capital. In the third month, the duke of Chow came to 洛 Lŏ, when the work was commenced, and the buildings carried on. The king also came to the new city, and ordered the duke of Chow to remain behind and regulate the city of Lŏ.

Detail. In the first instance Woò-wâng founded a city at 鎬 Haou; (the modern 西安 Se-gan, in 陝西 Shen-se), which he called 宗周 the honourable city of Chow, this was the western metropolis. He was also about to build 成周 the complete city of Chow, when he dwelt at Lŏ, (the modern 河南府 Hô-nân-foò,) but the work was left unfinished. At this time, the king (Chîng-wâng) wished to carry out the intention of his father Woò-wâng, and settle the tripod (i. e. fix the metropolis) at 郟鄏 Hëĕ-jeŭh, (or Lŏ); when, on consulting the divination, the answer was, "The dynasty shall be handed down through thirty generations, and last seven hundred years." In the second month, he ordered duke Shaóu to go first and inspect the site. In the third month, the duke of Chow came to Lŏ, when he commenced the work, and began to build, calling it the royal city. This was the eastern metropolis. He moreover said, This is the centre of the world; whither the people from all quarters bringing in their tribute will find the roads plain and even. When the duke of Chow had built the complete city of Chow, the king came to the city Lŏ, and removed the refractory people of Yin thither, whilst he left the duke to manage the government. After which the king returned to the western capital.

Outline. He established (the sacrifices to Heaven at) 南郊 Nân-keaou, besides which he founded the illustrious temple (for the service of Wăn-wâng), and erected the great altar (in the centre of the country.)

Outline. 癸巳 Cyc. XXVI. An. 30. Chîng-wâng 8. The duke of Chow was appointed to regulate the eastern capital.

Outline. The king commanded 蔡仲 Tsaé-chúng to be re-appointed to 蔡 Tsaé.

Detail. Tsaé-chúng was the son of Tsaé, one of the king's uncles. When the royal uncle died, the duke considering that Chúng was virtuous, instructed Chîng-wâng to reappoint him to Tsaé.

Outline. 甲午 Cyc. XXVI. An. 31. Chîng-wâng 9. The king appointed his younger brother, 叔虞 Shŭh-yu, to be the 唐侯 Marquis of T'hang.

Detail. The king was amusing himself with Shŭh-yu, when he clipped a leaf of the 桐 Tung tree* into the form of a scepter, and presenting it to Shŭh-yu, said, I instal you in office with this. The historian 佚 Yîh then requested him to select a day when he would establish Shŭh-yu in his government; the king said, "I was only in sport with him." To which the historian replied, "An emperor should never say things in sport; when he utters any thing the historian records it, ceremonies complete it, and music chants it." On this account the king appointed Shŭh-yu to T'hang, who was thenceforth called T'hang Shŭh-yu.

Outline. 丙申 Cycle XXVI. An. 33. Chîng-wâng 11. When the duke of Chow was at 豐 Fung, he composed a piece against self-indulgence, for the instruction of the king.

Outline. While the duke of Chow dwelt at Fung, he fell sick, and being about to die, he said, "Bury me at 成周 the complete city of Chow, to shew that I do not dare to leave the king." When the duke expired, however, Chîng-wâng insisted on interring him at 畢 Peĭh, in company with Wăn-wâng, in order to shew that he did not presume to look on the duke of Chow as his subject. Chîng-wâng, considering that the duke Chow had acquired merit in the empire, granted to the duke of the 魯 Loò country, generation after generation, to sacrifice to the duke of Chow, with the rites and music due to an emperor; therefore in the end of summer, in the sixth month, they annually offered the imperial sacrifice to the duke of Chow, in

* A species of Jatropha.

the great ancestorial temple, considering Wăn-wâng as the emperor from whom he sprang, and associating the duke of Chow with him.

Outline. The king ordered 君陳 Keun-chîn to regulate the eastern border in 成周 the complete city of Chow.

Detail. The duke of Chow being dead, Keun-chîn was ordered to take charge of the complete city of Chow, in his stead.

Outline. 丁酉 Cyc. XXVI. An. 34. Chîng-wâng 12. The king went on a tour of inspection, to give audience to the princes of the empire, at the different mountains, when he put in force the regulations regarding promotion and degradation.

Outline. 戊戌 Cyc. XXVI. An. 35. Chîng-wâng 13. The king enacted the laws regarding the round money of the nine treasuries.

Detail. Formerly, in the time of Yaôu and Shún, and during the dynasties of Hëá and Shang, there were only three sorts of metallic currency; until the time of 太公望 T'haé-kung-wáng, when the laws regarding the coin of the nine treasuries were established; the coin was round, with a square hole in the centre; the weight of each being calculated according to the Chinese dram,* and were all payable at the nine treasuries. Cloth, two feet and two inches in breadth, and 40 feet in length constituted a piece.

Outline. 壬戌 Cycle XXVI. An. 59. Chîng-wâng 37. During the summer, in the 4th month, the king ordered 奭 Shĭh, the great protector, with the rest of the ministers, to receive the retrospective decree. (See the Shoo-king.)

Outline. The king died, and his eldest son 釗 Chaou, ascended the throne, under the title of

康王 K'HANG-WANG.

Outline. 癸亥 Cyc. XXVI. An. 60. B. C. 1077. The first year of K'hang, the king of Chow. A general announcement was made to the princes of the empire, when they came to pay court at the 酆 Fung palace.

* The Chinese dram was the 24th of a Chinese tael, which was about $\frac{1}{4}$ oz. avoirdupois.

Detail. When the princes came to pay their respects, the king issued the announcement of K'hang, giving them a general view of the merit established by Wăn and Woò; after which he gave audience to the princes at the Fung palace, and from thenceforth the chiefs were all submissive.

Outline. 甲戌 Cyc. XXVII. An. 11. K'hang-wâng 12. During the summer, in the 6th month, the king ordered the duke 畢 Pĕ̈h to tranquillize the eastern region.

Outline. 戊子 Cyc. XXVII. An. 25. K'hang-wâng 26. The great protector 毹 Shĭh, the duke of 召 Shaóu, died.

Detail. From the first, the duke of Shaóu regulated the western region, where he rendered the people quite harmonious. Once the attendant officers begged leave to summon the people to come to him, the duke Shaóu, said, "To trouble a whole people rather than trouble a single individual, is not according to the principles of our former prince Wăn-wâng." He therefore went round on a tour of inspection through the cities and villages, hearing causes under the 棠 Tang tree, (a sort of pear.) After this he died; and men, thinking of his government, could not bear to cut down the Tang tree; and having composed a ballad on the sweet pear, they chanted it.

Outline. The king died, and his son 瑕 Hëa, ascended the throne, (under the title of Chaóu-wâng.)

Detail. During the ages of Chîng-wâng and K'hang-wâng, the empire was so tranquil, that punishments were set aside, and not used for 40 years.

昭王 CHAOU-WANG.

Outline. 己丑 Cyc. XXVII. An. 26. B. C. 1051. The first year of Chaóu, the king of Chow.

Outline. 壬寅 Cyc. XXVII. An. 39. Chaóu-wâng 14. 濟 Fŭh, the younger brother of the earl of 鄫 Loò, killed his chief, duke 幽 Yew, and set up himself in his stead.

Outline. 己卯 Cyc. XXVII. An. 16. Chaóu-wâng 51. A variegated bright light passed through 紫微 the constellation Draco; while the waters of the wells overflowed; the king went on a tour of inspection to the river 漢 Hán, where he died, and his son 滿 Mwàn ascended the throne.

Detail. At this time the vigour of the Chow dynasty began to

decline; the king went southward to inspect his territory, and returned to the confluence of the 濟 Tsê and 漢 Hán rivers.* The people on the shores of the Hán put the king on board of a vessel that was fastened with glue, so that when he came to the middle of the stream, the glue dissolved, and the boat went to pieces, thus the king, and the duke 祭 Tsaé were both drowned.

穆王 MUH-WANG.

Outline. 庚辰 Cyc. XXVIII. An. 16. B. C. 1000. the first year of Mŭh, the king of Chow.

Outline. 任午 Cyc. XXVIII. An. 19. Mŭh-wâng 3. The king ordered 君牙 Keun-yày to be the chief minister of instruction, and 伯冏 Pĭh-keùng to be the chief of the household. (See the Shoo-king.)

Outline. 丙申 Cyc. XXVIII. An. 33. Mŭh-wâng 17. The king went on an expedition westward, when the people of 徐 Tseu rebelled, the king therefore returned and attacked the Tseu people, whom he overcame.

Detail. There was one 造父 Tsaóu-foó, who pleased the king by his skill in driving his chariot, and having obtained eight studs of horses they went on a hunting expedition to the westward, with which the king was so delighted that he forgot to return. At that time 嬴 Ying, the lord of 徐 Tseu,† who possessed only 500 square le of territory, by practising benevolence and righteousness, obtained a red bow and arrows, whereupon considering it a divine omen, he took the title of 偃王 Yen-wâng; while of the surrounding nobles thirty-six paid their court to Tseu. When the sovereign heard that the lord of Tseu had usurped a royal title, Tsaóu-foó being his charioteer, he returned by forced marches to quell the insurrection; and having obtained 楚 the Tsoò state as his ally, he attacked the Tseu country. The lord of Tseu, not liking to expose his people to the hazard of a battle, fled northward to the 彭 Pâng city,‡ whither about 10,000 of his people followed him. When the lord of Tseu was about to die,

* At the city of 漢陽 Hán-yâng, in Hoo-pĭh, Lat. 30. 34. N. Long. 2. 18. W.

† The modern 鳳陽 Fung-yâng, in Këang-nân, Lat. 32. 55. N. Long. 1. 1. E.

‡ The modern 徐州 Tseu-chow, in Këang-nân, Lat. 34. 10. N. Long. 1. 0. E.

he said, I have relied too much on accomplished virtue, and have not understood military tactics, therefore am I brought to this. The king then appointed Tsaóu-foó to the government of the city of 趙 Chaou,* whence his descendants took the surname of Chaou.

Outline. 甲寅 Cyc. XXX. An. 51. Mŭh-wâng 35. An attack was made on the 犬戎 K'heuèn-jûng foreigners.

Detail. The king being about to attack the K'euèn-jûng foreigners in the west, (for not contributing to the sacrifices usual on the removal of a deceased monarch's tablet,) 謀父 Môw-foó, the duke of 祭 Tsaé, reproved him, saying, You should not do it; the former kings illustrated virtue, and did not make a display of their troops. When soldiers are assembled and put in motion at the proper season, then their movements inspire awe; but when military force is always displayed, people become familiar with it, and familiarity removes fear; therefore, under the government of the ancient kings, within the imperial domain, was exacted the feudal service; beyond the royal province were required the baronial dues; and at the passes of the country, at the out-posts, the stranger's fealty was accorded; still further, the foreigners were merely subjected to the restrictions of the court; while outside of all, the barbarians did what could be required of those who occupied the wild wastes. Those who performed the feudal service aided in sacrificing to the immediate predecessors of the monarch; the baronial dues consisted in presenting offerings to the progenitors of the ruling dynasty; the stanger's fealty was shewn in sending up gifts on the removal of the tablets from one temple to another, those who were merely subject to the restriction of the court forwarded tributes of things necessary for the altar; and the dwellers in the wilderness merely came to pay court at the accession of a new monarch. The sacrifices to royal predecessors were presented daily, those to the imperial ancestors monthly; those on the removal of tablets quarterly; those who sent in tribute came annually; and those who paid court on a new accession, only after the death of a monarch. This was the arrangement of the former kings; but when neither of these sacrifices nor presentations were made, then followed capital inflictions for the punishment of the serfs, soldiers were sent to attack and reduce the barons to subjection; or military expeditions were undertaken against the negligent strangers, or threatening orders were despatched to the foreigners, or letters of announcement to the barbarians; when these orders were issued and the presents still did not arrive, then the ancient kings redoubled the cultivation of their virtue, but did not oblige the people to go to a distance to fight. Thus those who were near invariably came, and the distant universally submitted. Now the people of K'heuèn-jûng have come to wait on the new

* The modern 趙城 Chaou-ching, in Shen-se, Lat. 36. 23. N. Long. 4. 46. W.

sovereign in fulfilment of their duties, and if you insist on attacking them for not sacrificing at the removal of a tablet, and make a display of your military preparations, will not this be to set aside the instructions of the former kings, and eventually prevent them even from coming to pay homage on the accession of a new sovereign. The king, however, would not listen, but went forth to war; when he obtained four white wolves, and four white stags, and returned: from this time those who dwelt in the wild regions came no more to court.

Outline. 己巳 Cyc. XXIX. An. 6. Mŭh-wâng 50. The king drew up the code of punishments established by 呂 Leú, for the information of all.

Outline. 甲戌 Cyc. XXIX. An. 11. Mŭh-wâng 55. The emperor died at 祇宮 Tè-kung, when his son 繄扈 E-hoó ascended the throne.

Detail. The emperor, being desirous of gratifying his mind by travelling round the empire, undertook to go wherever the traces of horses and carriages could be found. The fatherly councillor, 祭公 Tsé-kung, composed an ode, in order to check the royal inclinations; and his majesty brought his wanderings to an end at Tè-kung.

共王 KUNG-WANG.

Outline. 乙亥 Cyc. XXIX. An. 12. B. C. 945. Kung, the king of Chow's first year.

Outline. 丁丑 XXIX. An. 14. The emperor went to ramble on the banks of the 涇 King.

Detail. Whilst the king was rambling on the banks of the King stream,* 康 Kang, the duke of 密 Meĭh,† followed him, and three young women fled to him for protection. His mother said, "You should send them to the emperor. Among wild beasts three constitute a flock, among men the same number make up a plurality. Three young women are bright and beautiful things; what virtue have you to be worthy of housing them. Even the king is not worthy of them, how much less you, ugly little fellow! When ugly pigmies store up things for themselves, they are sure in the end to smart for it." The duke 康 K'hang appropriated the young women to himself without presenting them to the king; and in one year the king exterminated the Meĭh country.

Outline. 丙戌 Cy. XXIX. An. 23. Kung-wâng

* This stream takes its rise in Kan-sŭh, near 平涼 Ping-lëang foò, Lat. 35. 34. N. Long. 9. 48. W.

† The Meĭh country is the modern 靈臺 Ling-taê district in Ping-lëang county, Lat. 34. 59. N. Long. 9. 5. W.

12. The king died, and his son 囏 Këen ascended he throne, under the title of

懿王 E-WANG.

Outline. 丁亥 Cy. XXIX. An. 24. B. C. 933. The first year of E, king of Chow, when the capital was removed to 槐里 Kwei-lè.*

Outline. 戊子 Cy. XXIX. An. 25. E-wâng 2. The royal house became weak, and poets began to compose sarcastic effusions.

Outline. 辛亥 Cy. XXIX. An. 48. E-wang 25. The king died, and 辟方 Peïh-fang, the younger brother of Kung-wâng was establlshed, under the title of

孝王 HEAOU-WANG.

Outline. 壬子 Cyc. XXIX. An. 49. B. C. 908. Heaóu, the king of Chow's first year.

Outline. 甲子 Cyc. XXX. An. 1. Heaou-wâng 12. 非子 Fei-tszè was appointed to the superintendence of a subordinate city, and proceeded to 秦 Tsîn.

Detail. Among the descendants of 惡來革 Gŏ-laê-kĭh, was one Fei-tszè, who was fond of horses, and was skilful in breeding them; the king commanded him to superintend his horses in the fields between the 汧 K'hëen † and 渭 Wei ‡ rivers. The horses increased in number and size, whereupon the king promoted him to be the superintendent of a secondary city in the 秦 Tsîn country, directing him to succeed to 伯翳 Pĭh-ê ; (this person was the ancestor of the Tsîn dynasty.)

Outline. A great storm of rain and hail occurred, by means of which the cows and horses died, and the rivers 江 Këang and 漢 Hán were frozen.

Outline. 丙寅 Cy. XXX. An. 3. Heaou-wang 15. The king died, when the princes of the empire again set up

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* The modern 興平 Hing-pîng district, in Se-gan county, Lat. 34. 18. N. Long. 8. 3. W.

† The K'hëen river rises in Shen-se provincc, and 鳳翔 Fung-sëang county, Lat. 34. 25. N. Long. 9. W.

‡ The Wei river rises also in Shen-se province, and 岐山 Sĭng-tsaou county.

燮 Sëë, the eldest son of 懿王 E-wâng, under the title of

夷王 E-WANG.

Outline. 丁 卯 Cy. XXX. An. 4. B. C. 893. The first year of E, the king of Chow. At this time the emperor first descended the hall, and waited on the princes, when the ceremony of holding audience was discontinued.

Outline. 己 巳 Cy. XXX. An. 6. E-wâng 3. The king ordered duke 虢 K'heĭh to attack the Tartars of the plain.

Detail. At that time, the holders of the more distant tenures did not come to court, on which account the emperor ordered the duke K'heĭh, to head the six legions and attack the Tartars of 太原 T'haé-yuên, * and pursue them as far as 俞泉 Yu-tseuên (in the same county); when he obtained 1000 horses.

Outline. 甲 戌 Cy. XXX. An. 11. E-wâng 8. 熊渠 Heûng-keú, the viscount of 楚 Tsoò, attacked 庸 Yûng, † 揚 Yâng, and 粵 Yuĕ, ‡ even to 鄂 Gŏ.§

Outline. 壬 午 Cyc. XXX. An. 19. E-wâng 16. The king died, and his son 胡 Hoô ascended the throne, under the title of 厲王 Lé-wâng.

Outline. The king put to death 不 辰 Pŭh-shîn, the marquis of 齊 Tsê, and set up his younger brother 靜 Tsing, in which affair he shewed his tyranny, and the poets censured him.

厲王 LE-WANG.

Outline. 癸 未 Cy. XXX. An. 20. B. C. 877. The first year of Lé, the king of Chow. At this time the viscount of 楚 Tsoò voluntarily resigned his usurped title of king.

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* The modern T'haé-yuên, in Shen-se province, Lat. 37. 53. N. Long. 3. 55. W.

† The modern 房 Fâng district, in Hoo-pĭh province, Lat. 32. 1. N. Long. 5. 46. W.

‡ Both of these are situated on the Yâng-tszè-këang, in the same province.

§ The modern 武昌 Woò-ch'hang, in Hoo-pĭh province, Lat. 30. 35. N. Long. 2. 15. W.

Outline. 癸巳 Cy. XXX. An. 30. Lé-wâng 11. The inhabitants of 淮夷 Hwaê-ê invaded the empire on a plundering expedition, when the king ordered 虢仲 K'wĕh-chúng to lead an army against them.

Outline. 竿丑 Cy. XXX. An. 38. Lé-wâng 19. 山 Shan, the eldest son of the prince of 齊 Tsê, killed his prince, and set himself up to reign.

Outline. The marquis of Tsê removed his rule to 臨菑 Lîn-tszè.*

Outline. 壬子 Cy. XXX. Lé-wâng 30. The king appointed 榮夷公 Yûng-ê-kung to be a noble.

Detail. The king was fond of gain, and became familiar with Yûng-ê-kung; when the great officer 芮良夫 Jûy-lëâng-foó reproved the monarch, saying, "Yûng-ê-kung is entirely addicted to gain, and does not know the difficulties connected therewith. Now gain results from almost every thing, and is to be met with throughout the wide world; but when a man becomes addicted to it, the danger is extreme. One who rules mankind should draw forth gain from its sources, and diffuse it among the gods above and men below, that both divine and human beings, with all other existences, may invariably attain to the utmost point of enjoyment, and still there will arise murmurings and complaints every day. But if, as now, you aim to engross the gain for yourself alone, how can it be right! If a common fellow addicts himself to gain, we call him a thief; and when kings practise it, few of them come to a good end. If you employ Yûng-ê-kung, the Chow dynasty will be ruined." The king, however, would not listen, and appointed Yûng-ê-kung to be a noble, on which account the princes of the empire forbore to present the usual tribute for offerings.

Outline. 乙卯 Cycle XXX. An. 52. Lé-wâng 33. The king set people to look out after the revilers of the government and kill them.

Detail. Lé-wâng was tyrannical and the people of the country spoke ill of him; when the duke 召 Shaóu announced, saying, "The people cannot endure this." The king was enraged, and employed a wizard of the 衛 Wei country to find out those who spoke ill of the government, and inform him, that he might put them to death. Thus the people did not dare to speak, but looked on each other as they passed along the roads. At this the king was delighted, and said to duke Shaóu, "I can put a stop to the fault-finders." Shaóu said, "You have merely dammed up the complaints; but to

* The modern Lîn-tszè, in Shan-tung province, Lat. 36. 55, N. Long. 2. 4. E.

stop up people's mouths is more dangerous than to dam up a stream; when the force of the water bursts the dam, and it flows all abroad, it will inflict injury on many. It is the same with the people. Therefore the best plan with streams is lead them forth and let them flow on: and the best method with the people is to give them liberty and let them talk. Now when the common people ponder over things in their minds, and allow themselves to speak about them, you should try and carry out their views; how could you think of damming them up? If you stop their mouths, should they rise up against us, what can we do to them?" The king, however, would not listen, and thus the people forbore to give utterance to their sentiments.

Outline. 丙辰 Cyc. XXX. An. 53. Lé-wâng 34. The duke Shaóu composed an ode ridiculing the king. All the earls composed poems, sarcastically reproving their fellow-officers, through whom they ridiculed the king.

Outline. 丁巳 Cyc. XXX. An. 54. Lé-wâng 35. The tyrannical conduct of the king increasing more and more, the earl 芮 Jûy wrote an ode, to reflect upon him. The common people also composed odes animadverting on the king.

Outline. 己未 Cy. XXX. An. 56. Lé-wâng 37. The people rebelled, and the king went to dwell at 彘 Che; * when the heir-apparent 靖 Tsing, concealed himself in the house of duke 召 Shaóu.

Detail. The king's disposition being tyrannical and oppressive, the myriads of the people could endure it no longer, but rose up in revolt and attacked the king; when the latter fled to Che, while his eldest son, Tsing, concealed himself in the house of Shaóu: the people of the country surrounded the house, when Shaóu said, "Formerly I was urgent in reproving the king, but he would not listen, until this calamity came upon him. If you now put the heir-apparent to death, will not the king consider that I have acted as his enemy, and had a spite against him? He who serves a prince of the empire should expose himself to danger on his account without bearing malice, and when vexed should not indulge resentment, how much less he who serves a king." Having said this, he took his own son, and substituted him for the heir-apparent, while the latter escaped.

Outline. 庚申 Cycle XXX. An. 57. Lé-wâng 38. During the spring, the king still remained at Che, while the dukes 召 Shaóu and 周 Chow managed the

* The modern 霍 Hŏ district, in Shen-se, Lat. 36. 34. N. Long. 4. 45. W.

government, calling their association "United harmony."

Detail. The two ministers Shaóu and Chow, considering that the heir-apparent, Tsing, was too young to rule, associated together, and managed the affairs of the country, under the title of "Combined harmony."

Outline. 癸酉 Cycle XXXI. An. 10. Lé-wâng 51. The king died at Che, when the dukes Shaóu and Chow requested the heir-apparent Tsing, to ascend the throne; whose title was

宣王 SEUEN-WANG.

Outline. 甲戌 Cyc. XXXI. An. 11. B. C. 826. The first year of Seuen, king of Chow; at this time the dukes 召 Shaóu and 周 Chow aided in the administration.

Detail. Chow and Shaóu assisted the king in managing the government, imbibing the spirit of the former kings 文 Wăn, 武 Woò, 成 Chîng, and 康 K'hang; and employing the earl of 申 Shin, with 仲山甫 Chúng-san-foo, and 張仲 Chang-chúng; when the princes of the empire again paid court to the Chow dynasty.

Outline. The king appointed 秦仲 Tsîn-chúng to be a great officer, and directed him to punish the western Tartars. At the same time he commanded 尹吉甫 E-keïh-foò to lead an army towards the north, and to attack the 玁狁 Yen-wăn barbarians.

Outline. 乙亥 Cycle XXXI. An. 12. Seuen-wâng 2. A drought occurred: when the king ordered 方叔 Fang-shŭh to march soldiers southward, and put to rights the 荊 King and 蠻 Mân foreigners. He also directed 虎 Hoò, the duke of 召穆 Shaóu-mŭh, to head an army and attack the barbarians south of the 淮 Hwaê; while the king himself undertook to march in person against those north of the 淮 Hwaê.

Outline. 己卯 Cyc. XXXI. An. 16. Seuen-wâng 6. A great drought again occurred. When the king applied himself to the practice of virtue.

Detail. Seuen-wâng, having succeeded to the throne after the display of Lé-wâng's cruelties, cherished in his mind a disposition to reduce to order the confusions that prevailed; thus when calamities

occurred, he was alarmed, and laid himself out in the cultivation of virtue, with the view of dispersing those calamities. The people of the empire were delighted that the royal system of renovation was again put in practice, and that there was some one to concern himself about the people; while 仍叔 Jing-shŭh composed an ode in praise of the king.

Outline. 乙酉 Cycle. XXXI. An. 22. Seuen-wâng 12. The marquis of 魯 Loò came to court, and presented his two sons 括 Kwŏ and 戲 Hé to the king; when the king appointed 戲 Hé to be the heir-apparent to the ruler of 魯 Loò. At this time the king neglected to go in person to cultivate the thousand acres.

Detail. The king neglected to cultivate in person the royal field, when 文 Wăn, the duke of 虢 K'heĭh, reproved him, saying, "The great business of the people consists in husbandry; the sacrificial grain presented to the 上帝 Supreme Ruler comes from this source: the increase of the population springs from this: the providing of necessaries depends on this: harmony and concord arise hence; wealth and abundance commence here; liberality and sincerity are completed by this means. Hence (in former times) 稷 Tseĭh, was accounted such a great officer, because agriculture was his business; he did not seek for gain from his subordinates, by interfering with the work of husbandry; during three seasons of the year, (spring, summer, and autumn,) agriculture was minded, and at the remaining season, (winter) military affairs were attended to; therefore, in waging war dignity was displayed; and whilst guarding the country wealth was amassed. Thus the ancients were enabled to please the gods and harmonize the people, sacrifices and offerings were presented in due season, and distributions were made liberally and abundantly. Now if your Majesty wishes to carry out the clue handed down by the former kings, and yet rejects their greatest acts of merit, neglecting the gods, and stinting their offerings, while you exhaust the people's wealth; how will you attain to happiness or enjoy the use of your subjects?" The king, however, would not listen.

Outline. 乙未 Cyc. XXXI. An. 32. Seuen-wâng 22. The empress 羋 Këang took off her hair-pins and ear-rings to reprove the king; when his majesty became more diligent, and revived his government.

Detail. The king was in the habit of rising late, when the empress Këang took off her ornaments, and waited in the harem to receive her punishment, while she sent her instructress to inform the king, saying, "In consequence of my want of talent, my lord and

master has become addicted to sensual delights and forgetful of virtue, failing in propriety, and holding late audiences. Now if a person is addicted to pleasure, he will certainly become extravagant; being fond of extravagance, he will soon exhaust delight, and when delight is exhausted, confusion will thenceforth arise. It has been generally observed that the origin of confusions may be traced to the female members of a family, therefore I presume to solicit my appropriate punishment." The king replied, "It is I, that am devoid of virtue; I have myself committed the error; it is no fault of your's." From this time he became more diligent in government; attended early at his levees, and retired late; so that at length he acquired the name of the reviver of the dynasty.

Outline. 癸卯 Cycle XXXI. An. 40. Seuen-wâng 30. A horse was transformed into a man: and a rabbit danced at 鎬京 Kaou-king.

Outline. 壬子 Cycle XXXI. An. 49. Seuen-wâng 39. The king attacked the western Tartars, and fought at "千畝 the Thousand acres," when the royal troops were defeated.

Outline. 癸丑 Cyc. XXXI. An. 50. Seuen-wâng 40. The king numbered the people at 太原 T'haé-yuên.

Detail. The king having lost the southern army, numbered the people in T'haé-yuên.* 仲山甫 Chúng-san-foò reproved him, saying, The people ought not to be numbered. The ancients, without numbering the people knew their account: the registrar brought up the account of the births and deaths: the superintendent of clans examined into the people's surnames: the minister of instruction was acquainted with the number of conscripts: the minister of justice knew the amount of felonies; the supervisor knew the quantity of various kinds of goods; the superintendent of works calculated the amount of pelts; the inspector of corn-floors knew what grain was coming in, and the head of the granaries was well aware what corn went out: thus the much or little, the births or deaths, the income and expenditure could all be ascertained. Again, they knew the number of the people by the business to which they attended; thus the king superintended agriculture in the public field; he hunted in the midspring, when there was leisure from husbandry; he hoed the ground and reaped the corn also in the public field; he took a short hunt in the beginning of autumn, when the corn was well grown; and he pursued the pleasures of the chace during winter, when agricultural labours were finished; thus he was familiar with the number of the people. What need had he to count them. To

* The modern 太原 T'haé-yuên, in Shen-se, Lat. 37. 35. N. Long. 3. 55. W.

number the people without any reason is offensive in the sight of Heaven; * it is injurious to the interests of government, and prejudicial to posterity. The king, however, would not listen to this advice.

Outline. 丙辰 Cycle XXXI. An. 53. Seuen-wâng 43. The king put to death the great officer 杜伯 Too-pĭh; when 左儒 Tsò-joô contended for him, even till death.

Detail. The king was about to kill Too-pĭh, without any fault, when Tsò-joô the friend of Too-pĭh, contended for him before the king, nine several times, but the monarch would not accede to his request. The king said, "You should distinguish between your prince and your friend." Joô said, "When my prince is in the right and my friend in the wrong, I will obey my prince and slay my friend; but when my friend is in the right and my prince in the wrong, I will side with my friend, and oppose my prince." The king enraged said, "Retract your words and live; retain them and die." Joô said, "A true scholar does not deviate from rectitude to escape death; nor will he retract his words to save his life. I will shew how your Majesty is in the wrong, in order to set the innocence of Too pĭh in the right light." The king, however, slew Too-pĭh, and Tsò-joô died for him.

Outline. 己未 Cyc. XXXI. An. 56. Seuen-wâng 46. The king died, and his eldest son 涅 Nëë was established: with the title of

幽王 YEW-WANG.

Outline. 庚申 Cyc. XXXI. An. 57. B. C. 780. The first year of Yew, the king of Chow.

Outline. 壬戌 Cyc. XXXI. An. 59. Yew-wâng 3. The king indulged 褒氏 Paou-shé as his favourite.

Detail. Formerly the men of 褒 Paou † committed some offence, and begged to be allowed to send in a female to the king, in order to atone for their misdeeds; this was 褒姒 Paou-sze. In the 3rd year, the king went into the harem, where he saw and became enamoured of her; from their union 伯服 Pĭh-fŭh was born.

Outline. Near the western capital of Chow, ‡ the three rivers were disturbed by an earthquake, and the

* See 1 Chronicles XXI. 7.

† The modern 褒城 Paou-ching, in Shen-se, Lat. 33. 4. N. Long. 9. 21. W.

‡ The modern 西安 Se-gan, in Shen-se, Lat. 34. 16. N. Long. 7. 31. W.

涇 King, 渭 Wei, and 洛 Lŏ streams were exhausted, while the 岐 K'he hill was prostrated.

Detail. Near the western Chow, the three rivers King, Wei, and Lŏ, were all disturbed by an earthquake, when 伯陽父 Pih-Yâng-foó observed: "The Chow dynasty is about to perish. The influences of nature are not generally disturbed, and when their arrangement is disordered, it is in consequence of some confusion among the people. When the male principle of nature is prostrate, and cannot come forth, being oppressed by the female principle, and unable to rise, then earthquakes occur. Now the three streams being disturbed by an earthquake, it is because the male principle has lost its position, and is kept down by the female. When the superior principle is out of place, and is subjected to the inferior, the heads of the rivers will be stopped up; and when the heads of the rivers are stopped up, the dynasty must fall. Water and land being duly proportioned, the people have enough to eat; when land is not in due proportion, the people experience a deficiency of the necessaries of life, and then what else have they to expect but ruin. Formerly when the 伊 E and 洛 Lŏ rivers were exhausted, the 夏 Hëa dynasty fell; when the Yellow river failed the 商 Shang dynasty came to an end; and now the state of the Chow dynasty is simillar to that of those two dynasties towards their close: moreover the heads of the rivers are stopped, if stopped, they will soon be exhausted. Furthermore a country depends on its hills and rivers, so that the exhaustion of rivers and the disruption of mountains is a sign of ruin. When rivers are exhausted, mountains must fall; and the fall of the dynasty will not exceed 10 years; such is the number of its seasons. He whom Heaven has rejected, will not exceed the term allotted him." Thus it appeared that the three rivers being all exhausted, and the 岐 K'he hill having fallen in that year, eleven years afterwards 幽王 Yew-wâng was overthrown, and the Chow dynasty was removed eastward.

Outline. 癸亥 Cycle XXXI. An. 60. Yew-wâng 4. 和 Hô, the marquis of 衛 Wei, composed an ode on repentance, in which he satyrized the king.

Outline. All the ministers composed odes against calumny, in which they rediculed the king.

Outline. The poets, grieved at the confusions of the times, and at the unceasing expeditions which were undertaken, composed some poetical effusions animadverting on the government.

Outline. 乙丑 Cycle XXXII. An. 2. Yew-wâng 6. In the 10th month of winter at the new moon, there was an eclipse of the sun.

Outline. 丙寅 Cyc. XXXII. An. 3. Yew-wâng 7. The king employed 尹氏 Yin-shé; when 家父 Këa-foó made an ode reflecting on him.

Outline. 丁卯 Cyc. XXXII. An. 4. Yew-wâng 8. The king employed 友 Yèw, the earl of 鄭 Ching, as minister of instructon.

Outline 戊辰 Cyc. XXXII. An. 5. Yew-wâng 9. In the 6th month of summer, there fell a shower of sleet.

Outline. The king set aside the empress 申 Shin, and the heir-apparent 宜臼 E-kew; whilst he made 褒姒 Paou-szé empress, and constituted her son 伯服 Pih-fŭh heir to the throne; whereupon 宜臼 E-kew fled to the Shin country.

Detail. When the King deposed the empress and heir apparent, and E-kew had fled to the 申 Shin country, the great historian, 白陽 Pĭh-yâng, exclaimed, "The calamity is now complete, and there is no help for it." It appears that Paou-szé would never laugh, and notwithstandiug the king employed all kinds of means, she steadily refused to smile. Previous to this, the king had agreed with the princes of the empire, that if robbers made an incursion on his territory he would light the fire-beacons as a signal, on seeing which they were to raise troops and come to his assistance. The king, wishing to make Paou-szé laugh, without any cause fired the beacons. The princes came and found no robbers, when Paou-szé burst out into a loud laugh. Paou-szé was found of hearing the ripping of silk, wherefore the king issued great quantities of silk to be torn, in order to please her. 虢石父 Kheĭh-shĭh-foó was a sycophant, fond of flattery and gain; and the king made him a nobleman, at which his subjects were universally displayed.

Outline 庚午 Cyc. XXXII. An. 7. Yew-wâng 11. The king attacked the 申 Shin country, when the marquis of Shin joined the Tartars and made an incursion on the royal domain; after which the Tartars slew the king at the foot of 驪山 Lé-san, while 友 Yèw the earl of 鄭 Ching, died in his defence. The 晉 Tsín, 衛 Weí, and 秦 Tsîn people brought troops to the aid of the sovereign, and quelled the Tartars. Then, in conjunction with 掘突 Keŭh-t'hŭh, the eldest son of

the king of 鄫 Ching, they combined to set up the former heir-apparent 宜臼 E-kew.

Detail. The king wishing to kill the former heir-apparent E-kew, sought for him in the Shin country; the marquis of Shin would not give him up, when the king attacked his dominions; the marquis of Shin, with the men of 鄫 Tsăng incited the western Tartars to attack the king; upon this the king fired the beacons in order to summon troops to his defence, but no troops came, whereupon the Tartars slew the king at the foot of the Lé hill; they also took prisoner Paou-szé, and killed 桓 Hwân, the duke of 鄭 Ching, while they carried away all the valuables of the Chow capital. 文 Wăn, the marquis of 晉 Tsín, 武 Woò, the duke of 衛 Wei, and 襄 Sëang, the duke of 秦 Tsîn, assembled their troops and rescued the Chow country, while they subdued the Tartars, after which they united with K'heŭh-t'hŭh, the heir-apparent of the Ching country, and went together to the Shin country, to set up E-kew, the former heir-apparent, under the title of Ping-wâng. Upon this the western Chow dynasty fell.

平王 PING-WANG.

Outline. 辛未 Cycle XXXII. An. 8. B. C. 769. The first year of Pîng, the king of Chow, when the capital was removed to the eastward, and fixed at the city of 洛 Lŏ.

Detail. As soon as Pîng-wâng succeeded he removed the capital eastward, to the city of Lŏ, in order to avoid the western Tartars. At this time the house of Chow had dwindled into decay, while among the princes of the empire the strong swallowed up the weak. The 齊 Tsê, 楚 Tsoò, 秦 Tsîn, and 晉 Tsín countries became great, and the government fell into the hands of the lords of the various regions.

Outline. The king appointed 襄 Sëang, of the 秦 Tsîn country, to be a prince of the empire, and gave him the territory about 岐 Ke and 豐 Fung.

Detail. When the king removed eastward to Lŏ city, Sëang, the duke of Tsîn, escorted the king with his troops, whereupon the king elevated duke Sëang to the rank of a prince of the empire, and gave him the territory of Ke and Fung. Thus the duke Sëang laid the foundation of his state, and was classed among the eastern princes, sending to court the accustomed presents.

Outline. The king also elevated 和 Hô, the marquis of 衛 Wei, to the dignity of duke; and issued a decree to 仇 Kew, the marquis of 晉 Tsín.

Outline. The 秦 Tsîn state sacrificed to 上帝 the Supreme Ruler at the western altar.*

Outline. 癸酉 Cycle XXXII. An. 10. Pîng-wâng 3. The king appointed 掘突 Keŭh-t'hŭh, the duke of 鄭 Ching, to be minister of instruction.

Outline. 己卯 Cycle XXXII. An. 16. Pîng-wâng 9. The ruler of the 秦 Tsîn state removed his capital to the junction of the 汧 K'hëen and 渭 Wei rivers.†

Outline. 癸未 Cyc. XXXII. An. 20. Pîng-wâng 13. 武 Woò, the duke of 衛 Weí, died, when his son 揚 Yâng succeeded.

Detail. When the duke Woò was 95 years of age, he still addressed exhortations to his country, saying, "From the nobles and downwards, even to the officers and scholars, whosoever of you aré in my court, do not ye reject me as old and superannuated, but rather administer to me advice and instruction." Thus when riding in the carriage, there were the directions of the martial escort; when standing to give audience, there were the maxims of the inferior officers; when leaning on the table, there were the reproofs of his instructor; when at home or at rest, there were the suggestions of his near attendants; when entering on business, there were the inculcations of the chief musician; when dwelling at ease, there were the recitals of the musical performers; the historians did not fail to record, nor the blind bards to chant, in order to instruct and direct him. Further he composed the 懿戒 Yîh-keaé ode, to admonish himself, and when he died, people called him, the sage and philosophic duke Woò.

Outline. 乙酉 Cyc. XXXII. An. 22. Pîng-wâng 15. The ruler of 秦 Tsîn erected an altar at 鄜 Foo.

Detail. Wăn, the duke of Tsîn having dreamed, that a yellow snake descended from heaven, and came in contact with the earth, while its mouth pointed to the hills of Foo,‡ made enquiries of the historian 敦 Tun, who said, "This is a proof of the presence of the Supreme Ruler; your Highness should sacrifice to him." On this account he constructed an altar at Foo, and using the three kinds of sacrificial animals, he offered the great sacrifice to the white emperor.

Outline. 己丑 Cycle XXXII. An. 26. Pîng-wâng 19. The king sent the people belonging to the royal

* This was considered an act of usurpation, as the sacrificing to the Supreme, was solely the royal prerogative.

† Situated in Lat. 34. 16. N, Long. 9. W.

‡ The modern Foo district, in Shen-se, Lat. 36. 5. N. Long. 7. 10. W.

domain to guard the frontier of the Shin country.*

Outline. 辛卯 Cycle. XXXII. An. 28. Pîng-wâng 21. The earl of 秦 Tsîn gained a great victory over the Tartar hordes, and took possession of the territory westward of the 岐 Ke mountain, while all east of the Ke reverted to the king.†

Outline. 壬辰 Cycle. XXXII. An. 29. Pîng-wâng 22. The royal house became feeble, and the princes of the empire rebelled.

Outline. 甲午 Cycle. XXXII. An. 31. Pîng-wâng 24. The palaces in the western capital of Chow fell to ruin, when the bards composed the 黍離 Shoo-lê ode. At this time the 秦 Tsîn country first instituted the punishment of exterminating the three grades of relationship.

Outline. 丙申 Cyc. XXXII. An. 33. Pîng-wâng 26. The marquis of 晉 Tsín appointed his uncle 成師 Chîng-sze to the government of 曲沃 Keŭh-yŭh.‡

Outline. 戊午 Cyc. XXXII. An. 55. Pîng-wâng 48. The 魯 Loò country first requested leave to use the ceremonies employed in the temple for sacrificing to heaven and earth.

Detail. 惠 Hwúy, the duke of 魯 Loò, sent 宰讓 Tsae-jang to request leave of the emperor to use the ceremonies employed in sacrificing to heaven and earth, when the king despatched 史角 Sze-kĕŏ to the Loò country: the duke detained him there, and his posterity resided in that state, from whence sprang the heresy of 墨翟 Mĭh-teĭh. From thenceforth the Loò country began to offer the sacrfice to heaven and earth.

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* This act is found great fault with by the historians, because the marquis of Shin had killed Pîng-wâng's father, and in their opinion, instead of protecting the king, ought to have exterminated him.

† The Ke mountain is situated in Lat. 34. 20. N. Long. 8. 52. W.

‡ The modern 曲沃 Keŭh-yŭh, in Shen-se, Lat. 35. 42. N. Long. 4. 47. W.

LIST OF THE 28 *CONSTELLATIONS*, ACCORDING TO THE CHINESE.

角 Këŏ, the horn, consists of four stars, in the form of a cross, viz. Spica, Zeta, Theta, and Iota, about the skirts of Virgo.

亢 Kang, the neck, consists of four stars, in the shape of a bent bow, viz. Iota, Kappa, Lamba, and Rho, in the feet of Virgo.

氐 Te, the bottom, consists of four stars, in the shape of a measure, viz. Alpha, Beta, Gamma, and Iota, in the bottom of Libra.

房 Fang, the room, consists of four stars, nearly in a straight line, viz. Beta, Delta, Pi, and Nun, in the head of Scorpio.

心 Sin, the heart, consists of three stars, the middle one of which is the brightest, viz. Antares, Sigma, and Tau, in the heart of Scorpio.

尾 Wei, the tail, consists of nine stars, in the shape of a hook, viz. Epsilon, Mim, Zeta, Eta, Theta, Iota, Kappa, Lamba, and Nun, in the tail of Scorpio.

箕 Ke, the sieve, consists of four stars, in the form of a sieve, viz. Gamma, Delta, Epsilon, and Beta, in the hand of Sagittarius.

斗 Tow, the measure, consists of six stars, in the shape of a ladle, like Ursa Major, viz. Mim, Lamba, Rho, Sigma, Tau, and Zeta, in the shoulder and bow of Sagittarius.

牛 New, the ox, consists of six stars, viz. Alpha, Beta, and Pi, in the head of Aries, and Omega, with A and B, in the hinder part of Sagittarius.

女 Neu, the girl, consists of four stars, in the shape of a sieve, viz. Epsilon, Mim, Nun, and 9, in the left hand of Aquarius.

虛 Heu, emptiness, consists of two stars, in a straight line, viz. Beta in the left shoulder of Aquarius, and Alpha in the forehead of Equuleus.

危 Wei, danger, consists of three stars, in the shape of an obtuse-angled triangle, viz. Alpha in the right shoulder of Aquarius, and Epsilon or Enif, and Theta in the head of Pegasus.

室 Shĭh, the house, consists of two stars, in a right line, viz. Alpha or Markab, in the head of the wing, and Beta, or Scheat, in the leg of Pegasus.

壁 Peĭh, the wall, consists of two stars, in a right line, viz. Gamma, or Algenib, in the tip of the wing of Pegasus, and Alpha in the head of Andromeda.

奎 Kwei, astride, consists of sixteen stars, said to be like a person striding, viz. Beta, or Mirac, Delta, Epsilon, Zeta, Eta, Mim, Nun, Pi, in Andromeda, with two Sigmas, Tau, Nun, Phi, Chi, and Psi, in Pisces.

婁 Low, a mound, consists of three stars, in the shape of an isosceles triangle, viz. Alpha, Beta, and Gamma, in the head of Aries.

胃 Wei, the stomach, consists of three principal stars, in Musca Borealis.

昴 Maou, consists of the seven stars in Pleiades.

畢 Peïh, the end, consists of six stars in Hyades, with Mim and Nun, of Taurus.

參 Tsan, to mix, consists of seven stars, viz. Alpha, or Betelgeux, Beta or Rigel, Gamma, Delta, Epsilon, Zeta, Eta, and Kappa, in the shoulders, belt, and legs of Orion.

觜 Tsze, to bristle up, consists of three stars, viz. Lamba, and 2 Phi, in the head of Orion.

井 Tsing, the well, consists of eight stars, viz. four in the feet and four in the knees of Gemini.

鬼 Kwei, the imp, consists of four stars, viz. Gamma, Delta, Eta, and Theta, of Cancer.

柳 Lew, the willow, consists of eight stars, viz Delta, Epsilon, Zeta, Eta, Theta, Rho, Sigma, and Omega, in Hydra.

星 Sing, the star, consists of seven stars, viz. Alpha, Iota, two Taus, Kappa, and two Nuns, in the heart of Hydra.

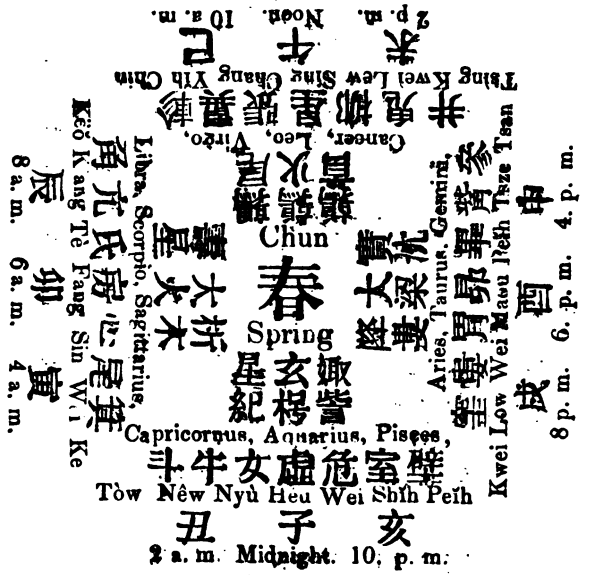
張 Chang, to draw a bow, consists of five stars, in the form of a drawn bow, viz. Kappa, Lamba, Mim, Nun, and Phi, in the second coil of Hydra.

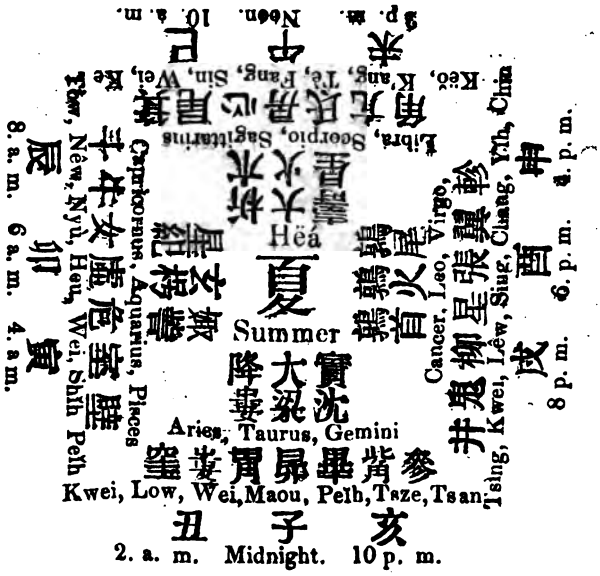
翼 Yïh, a wing, consists of 22 stars, in the shape of a wing, all in Crater, and the third coil of Hydra.

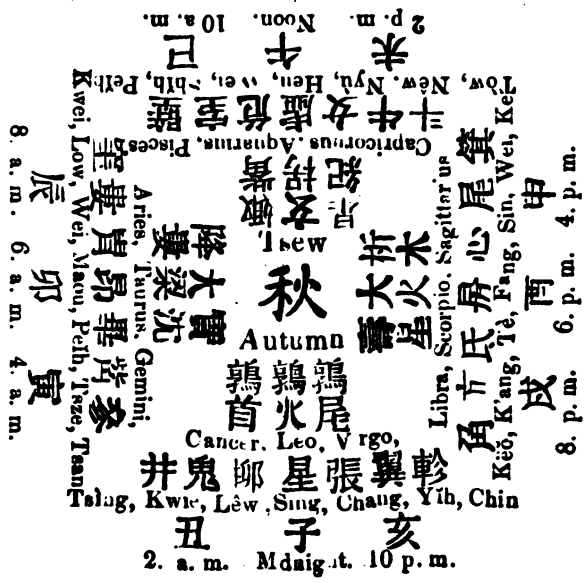
軫 Chin, the cross bar of a carriage, consists of four stars, viz. Beta, Gamma, Delta, and Epsilon, in Corvus.

It will appear from the above that the Chinese constellations do not at all correspond with our signs of the Zodiac, nor indeed are they all included within 23 degrees north or south of the ecliptic. As for the grouping of their stars, and the names assigned to each group, though arbitrary, they cannot be deemed more arbitrary than the system which has obtained in western nations, which has as little foundation either in reason or nature as the Chinese arrangement.

The following is an exhibition of the constellations, as they appear in the various months of the year, which may serve to explain some expressions in the text and commentary of the Historical Classic.






2 p. m. Noon. 10 a. m.
未 午 巳
十牛女虛危室壁
Tów, New. Nyu, Heu, Wei, Shih, Peih,
Capricornus. Aquarius. Pisces.
井鬼柳星張翼軫
Tsing, Kwei, Lew, Sing, Chang, Yih, Chin
Aries. Taurus. Gemini,
Cancer. Leo. Virgo,
Autumn
秋
Libra, Scorpio. Sagittarius
角亢氏房心尾箕
Këŏ, K'ang, Tè, Fang, Sin, Wei, Ke
丑 子 亥
2. a. m. Midnight. 10 p. m.
8. a. m. 6. a. m. 4. a. m.
辰 卯 寅
8. p. m. 6. p. m. 4. p. m.
酉 申 戌

2. p. m. Noon. 10. a. m.
未 午 巳
斗牛女虛危室壁
Tow, New. Nyu, Heu, Wei, Shih Peih
Capricornus, Aquarius. Pisces.
井鬼柳星張翼軫
Tsing, Kwei, Lew, Wei, Maou, Peih, Tsze, Tsan
Aries. Taurus. Gemini,
Winter
冬
Libra, Scorpio. Sagittarius
角亢氏房心尾箕
Këŏ, K'ang, Tè, Fang, Sin. Wei, Ke
丑 子 亥
2. a. m. Midnight. 10. p. m.
8. a. m. 6. a. m. 4. a. m.
辰 卯 寅
8. p. m. 6 p. m. 4. p. m.
酉 申 戌

ASTRONOMY OF THE SHOO-KING.

[The following remarks are from the pen of a Correspondent, signing himself 文 Wăn, in the Chinese Repository.]

We shall perhaps more easily understand what the commentator means by the phrase "the sun coming into conjunction with the heavens," if we substitute a star for the heavens; which is the same thing, as all the fixed stars perform their diurnal revolution in the same time, and are immoveable *inter se*. The earth's motion in its orbit does not affect the apparent diurnal revolution of the stars, which is caused by its motion on its axis. This motion of the earth in its orbit, however, being in an ellipse round the sun, affects its apparent diurnal revolution, and gives to the sun an apparent eastward motion among the fixed stars, so that as compared with any star with which it is on the meridian at noon to-day, it will have lagged behind, by their passing the meridian to-morrow, $3m.\ 55.9095s.$ mean solar time. This is what gives rise to the difference between solar and sidereal time.

Now this daily acceleration of the star will give it just one revolution more in the year than the sun has made. So that the revolutions of the star, expressed in sidereal time (i. e. one revolution of a star for one day,) is $366d.\ 6h.\ 9m.\ 9.6s.$ whereas the true solar year (distinguished from the tropical) is $365d\ 6h.\ 9m\ 9.6s.$ in mean solar time. These fractions being exactly equal, it is evident the star and sun will be on the meridian at the same moment again, or be in conjunction, as the commentator calls it; the star having performed 366 &c. revolutions, and the sun 365 &c. revolutions.

With regard to the moon's rate, as compared with the sun, the following is a calculation of a lunation, or synodical period of the moon, upon the data given us by the commentator. According to the commentator, the sun is slower than the stars, but the moon is thirteen times slower than even the sun; it must, therefore, from the time of one conjunction lose an entire circumference, plus the space lost by the sun before they can be in conjunction again. The space traversed by the sun during this time is, however, unknown, and must be sought from the quantities which are known, viz. the time from one conjunction to another, which is the same in both; the rate of the moon's retrocession per diem given by the commentator at 13° 7-19ths, equal to $13^{\circ}.368421$; and the rate of the sun's, 1 a day. The unknown quantity to be sought for is the space the sun will retrograde, before the moon, with its greater velocity of retrocession will fall back upon it, which we will suppose to be represented by x. We have then, x = space traversed by the sun; $13^{\circ}.368421$ = moon's daily retrocession; and $1.^{\circ}$ = sun's retrocession. Now as the time is equal in the case of both the sun and moon (viz from one conjunction to another, the same for both,) the spaces traversed by them respectively will be as their retrocessions, or velocities. From this we have the following equations.

A Chinese degree is expressed by $^{\circ}$, to distinguish it from an English degree.

Moon's velocity. Sun's. Circumference. Space traversed by sun.

$13^{\circ}\cdot368421 : 1^{\circ} :: 365^{\circ}\cdot25 - x : x$ And,

$31^{\circ}\cdot368421 - 1^{\circ} : 1^{\circ} :: 365^{\circ}\cdot25 : x$, from which we have

$$x = \frac{1^{\circ} \bowtie 365^{\circ}\cdot25}{13^{\circ}\cdot368421 - 1^{\circ}} = \frac{365^{\circ}\cdot25}{12^{\circ}\cdot368421} = 29^{\circ}\,53085, \text{ space traversed by sun.}$$

But the moon, to come into conjunction with the sun, must retrograde an entire circumference, plus the space traversed by the sun, which it does with a velocity of $13^{\circ}\cdot368421$ per diem.

A lunation is therefore $= \frac{365^{\circ}\cdot25 + 29^{\circ}\cdot53085}{13\ 368421} = 29.53085$ days.

29·53085 days = 29*d*. 12*h*. 44*m*. 25*s*. 26*t*.

Commentator $29\frac{499}{940}$ days = 29*d*. 12*h*. 44*m*. 25*s*. 31*t*. } difference 5*t*.

According to Herschel, a lunation is 29*d*. 12*h*. 44*m*. 2*s*. 52*t*.

Difference between Herschel and the Commentator is 22*s*. 49*t*.

This discrepancy arises from the commentator's giving a slight difference in the rate of motion of the moon from that given in our tables. I will here contrast these rates, as it may at least serve to give us some respect for Chinese *observations*, (though we may have but little for their science,) to note their accuracy in this case; and be it remembered, that the commentator flourished A. D. 1210, more than 600 years ago.

The moon's slowness from its adherence to the heavens, (which our astronomers call its velocity) is $13\frac{7}{19}^{\circ}$ per diem, which expressed in decimals is $13^{\circ}\cdot368421$. But the Chinese degree, (marked thus $^{\circ}$) is to our degree as 1 to 1·0145833. And $13^{\circ}\cdot368421$ reduced to our degrees by this standard gives us for the moon's slowness .... $13^{\circ}\cdot17626$ } difference

By Herschel, the moon's velocity is ..... $13^{\circ}\cdot17640$ } $0^{\circ}\cdot00014$

Chinese sun's slowness .... $0^{\circ}\cdot98562$

By Herschel, the sun's velocity .... $0^{\circ}\cdot98562$

where we see the fraction carried out to five figures gives no difference.

With regard to the computation of the number of days in a month, it seems to have been a prevailing opinion among the ancients that a lunation or synodical month lasted 30 days. Noah during the deluge, counted 5 months as equivalent to 150 days, at 30 days to one month. This was its fixed length among the Babylonians, Egyptians, Persians, and Grecians. Hence Hesiod called the last day of the month "the thirtieth," and so did the astronomer Thales; and his cotemporary Cleobulus, another of the seven sages, put forth a riddle, representing the year as divided into 12 months of 30 days and nights.

"The father is one, the sons twelve; to each belong
Thirty daughters, half of them white, the others black;
And though immortal, yet they perish all."

"The primitive sacred year," says Dr. Hales, "consisted of 12

months of 30 days each, or 360 days. This was in use before the deluge, as appears from Noah's reckoning 5 months, or 150 days, from the 17th day of the 2nd month to 17th day of the 7th month, as expressing the time of the rising of the waters, and 7 months and 10 days more, till they were dried up, and Noah and his family left the ark, after a residence therein of 370 days till the 27th day of the 2nd month of the ensuing year. Genesis, chaps. 7 and 8. This was the original Chaldean year; for Berosus, in his history of the antediluvian kings of Babylonia, counted their reigns by *sari*, or decades of years; a *sarus*, Alexander Polyhister relates, (apud Sycell. p. 32) was 3600 days or ten years, each consisting of 360 days. After the deluge this primitive form was handed down by Noah and his descendants, to the Chaldeans, Egyptians, Phœnicians, Persians, Greeks, Romans, Indians, and Chinese, as is evident from the testimonies of the best and most ancient writers, and historians." Hales' Analysis of Chronology, vol. 1. p. 31.

"The Chinese year originally consisted of 360 days, as did also the Mexican, which they divided into 18 months of 20 days each." Scaliger, de Emend. Temp. page 225.

"The sun and heavens in conjunction," I have translated a solar year, the explanation of which has appeared in a preceding note, see page 403. In attempting to adjust the excess of the solar, with the defect of the lunar year spoken of in p. 8. it is difficult to determine whether the commentator wished to adjust his intercalations to the solar or tropical year; as he makes the year 365*d.* 6*h.*, which is neither the one nor the other, but an assumed period like our Julian year. It seems a little remarkable that the Chinese should have made their year identical with the Julian year. Shall we regard this as a coincidence; it being natural for each party to throw away so small a fraction, or conceive rather that the Julian year had been heard of in China, A. D. 1200?

The Commentator makes out 19 years to be a lunar cycle; thus the ancient year is 360 days, which substracted from $365\frac{235}{940}$ days, gives $5\frac{235}{940}$ days, the 氣盈 K'hé-ying, or surplusage of 24 terms. Ancient year of 360 days, minus lunar year of $354\frac{348}{940}$ days, equals $5\frac{592}{940}$ days, which is the 朔虛 Sŏ-heu, or deficiency made by the new moons and quarters. One year's intercalation is the sum of the surplusage and deficiency, viz. $5\frac{235}{940}$ days $+ 5\frac{592}{940}$ equal $10\frac{827}{940}$ days. The intercalations for 3 and 5 years are of course obtained by multiplying this sum by the figures 3 and 5 respectively.

The cycle mentioned above is the Metonic cycle, called in the Common Prayer Book, the cycle of the Golden number. The calculation of this cycle, which shows that the 氣盈 K'hé-ying surplusage and the 朔虛 Sŏ-heu deficiency, by 7 intercalations in 19 years, become even with the lunar months, may be performed in two ways, as follows.

We have for the moon, 19 lunar years plus 7 lunations; and for the sun 19 years of 365 days and 6 hours.

Then $(19 \times 12)+7$ = lunations $235 \times 29{\cdot}53085 = 6939{\cdot}74975$ days.

19 Julian years = $365\ 25 \times 19 = 6939\ 75$ days.

So that the lunar and solar years will com nence again as they did before, according to the Chinese calculations with only the slight difference of 21*s*. 36*t*.

By Mayer's Tables 235 lunations = 6939*d*. 16*h*. 32*m* 28*s*. which is less than 19 Julian years, 1*h*. 27*m*. 32*s*. The Chinese difference being so much less arises from their making a single lunation too great. I formerly calculated this cycle as above, in imitation of the western modes of calculating it; but it has occurred to me whilst writing, that the commentator must have caloulated it from his intercalations derived from the 氛盈 K'hé ying surplusage, and 朔虛 Sŏ-heu deficiency, which may be done as follows; 1 year's intercalation is $10\frac{827}{940}$ days; for 19 years we have $10\frac{827}{940} \times 19 = 206\frac{673}{940}$ days. To equallize which we have 7 intercalary lunar months $= 29\frac{499}{940} \times 7 = 206\frac{673}{940}$ days. These sums are exactly equal, and this is no doubt the way in which the commentator calculated the cycle.

"The unsettling of the seasons" results from what we have already seen. The intercalation for one year is $10\frac{827}{940}$ days, which multiplied by 3 gives $32\frac{601}{940}$ days; and this being lost would derange the correspondence of the seasons with the calendar year more than a lunar month.

"The incompleteness of the year" refers to the loss of the same month as the one above mentioned, but in this sentence it is applied to the year, as in the preceding, it was used to show that its loss would unsettle the seasons. The Chinese regulate their year from the winter solstice, which always falls in the 11th month, and this is the reason why the commentator mentions the entering of the 11th month into the 12th, to show the derangement of the year; and in a sentence or two below mentions its entering a second time into the 12th month to show the loss of an entire year.

We are informed by Jackson, (vol. II. p. 66,) that "the most ancient and authentic of the Chinese annals, the Xu-kin (Shoo-king,) relates that the emperor Yao or Yaou, in the 70th year of his reign, B. C. 2269, by the assistance of two skilful astronomers Hi and Ho, reformed the Chinese calendar, and adjusted the lunar to the solar year of 365 days by the intercalation of seven months in the course of 19 years."

"The Egyptian and Chinese accounts," says Dr. Hales, "tend strongly to corroborate the Babylonian or Chaldean astronomical observations of the risings and settings of the stars, reaching back from Alexander's capture of Babylon, B. C. 330, for 1903 years, which

were sent to Aristotle by his relation Calisthenes, who attended Alexander on that expedition, according to Porphyry. This series of observations, therefore began B. C. 2233, about the accession of Belus 2nd, who repaired the primitive tower of Babel, and built an observatory thereon. It therefore is more probable that the length of the solar year, 365 entire days, was known so early, at least to the Chaldeans, if it did not originate from them to the neighbouring nations. And this is confirmed by two remarkable circumstances. The 1st, that the five supernumerary days were intercalated alike by the Chaldeans, Medes, Persians, Egyptians, Grecians, Romans, and *even* Mexicans, at the end of their civil year: and 2nd, that they were celebrated among all these nations with great mirth and feasting. Such were *Sakea* or *Sakea hemerai* among the Babylonians, or 'days of ebriety,' (from the Persic Sakia, '*compotatio*,' or the Hebrew sakah '*bibit*,') during which, according to sacred and profane history, Babylon, was surprised and taken by Cyrus, as foretold by Jeremiah, chaps. xxv. 26, and li. 39 57, and recorded by Herodotus book 1, and Xenophon Cyropædia, book 7. These circumstances evidently indicate a common origin."

"I append to this article the following tables, which I believe will prove useful to students of the language who may engage in enquiries or calculations relating to Chinese astronomy. They are extracted from a Chinese astronomical work called 新增象吉通書大全

The number of degrees in each of the 28 constellations, where the sphere is counted 365 degrees.

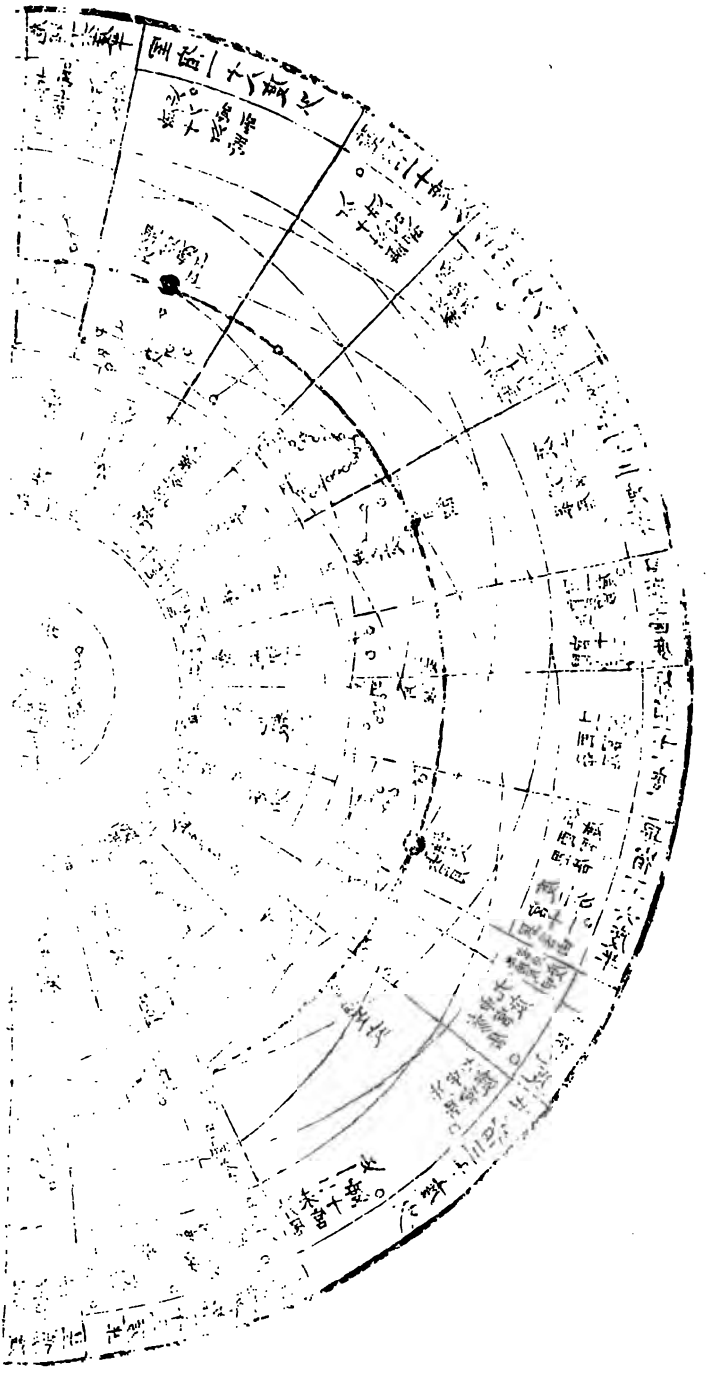
1st	角	11.↓	2d	亢	11.↓	3d	氐	18.↓	4th	房	5.↓	5th	心	7.↓
6th	尾	16.↓	7th	箕	10.↓	8th	斗	24.↓	9th	牛	8.↓	10th	女	12.↓
11th	虛	10.↓	12th	危	20.↓	13th	室	16.↓	14th	壁	13.↓	15th	奎	12.↓
16th	婁	13.↓	17th	胃	13.↓	18th	昴	9.↓	19th	畢	14.↓	20th	參	2.↓
21st	觜	12.↓	22d	井	31.↓	23th	鬼	5.↓	24th	柳	17.↓	25th	星	8.↓
26th	張	18.↓	27th	翼	17.↓	28th	軫	13.↓						

The number of the degrees in each of the 28 constellations, when the sphere is divided into 360 degrees, which is the division that prevails at present.

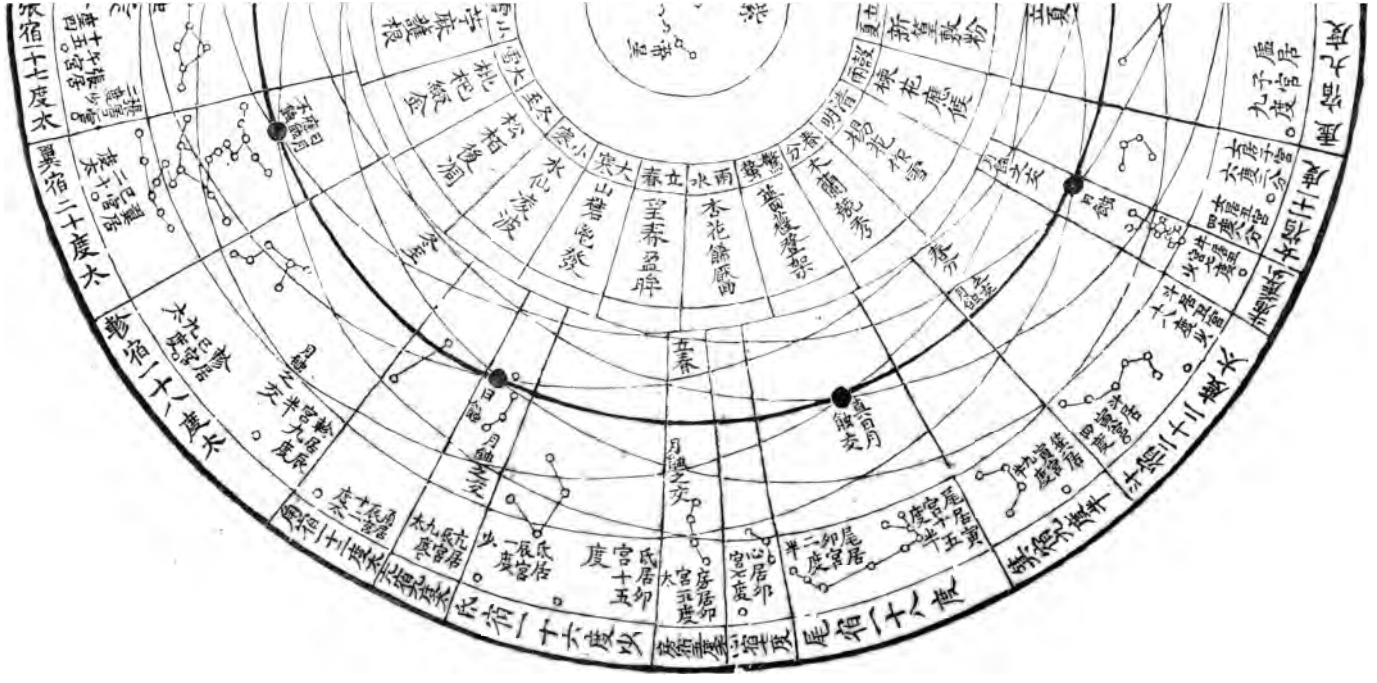
1st	角	13.↓	2d	亢	9.↓	3d	氐	16.↓	4th	房	6.↓	5th	心	6.↓
6th	尾	18.↓	7th	箕	10.↓	8th	斗	24.↓	9th	牛	7.↓	10th	女	11.↓
11th	虛	10.↓	12th	危	10.↓	13th	室	18.↓	14th	壁	10.↓	15th	奎	18.↓
16th	婁	12.↓	17th	胃	16.↓	18th	昴	11.↓	19th	畢	16.↓	20th	參	1.↓
21st	觜	10.↓	22d	井	31.↓	23d	鬼	2.	24th	柳	13.↓	25th	星	6.↓
26th	張	18.	27th	翼	20.↓	28th	軫	18.↓						

The location and value of the 12 signs of the zodiac.

1	子	from	女	2d.	to	危	12th.	inclusive equals 33.
2	丑	from	斗	4th.	to	女	1st.	inclusive equals 30.
3	寅	from	尾	3d.	to	斗	13th.	inclusive equals 27.
4	卯	from	氐	2d.	to	尾	2d.	inclusive equals 30.
5	辰	from	軫	10th.	to	氐	1st.	inclusive equals 28.
6	巳	from	張	15th.	to	軫	9th.	inclusive equals 30.
7	午	from	柳	4th.	to	張	14th.	inclusive equals 36.
8	未	from	井	9th.	to	柳	3d.	inclusive equals 31.
9	申	from	畢	7th.	to	井	8th.	inclusive equals 30.
10	酉	from	胃	4th.	to	畢	6th.	inclusive equals 30.
11	戌	from	奎	2d.	to	胃	3d.	inclusive equals 27.
21	亥	from	危	12th	to	奎	1st.	inclusive equals 38.



北極天樞
微垣
勾陳
立冬
小雪
大雪
冬至
小寒
大寒
立春
雨水
驚蟄
春分
清明
穀雨
木葉盡脫
水始冰
地始凍
雉入大水爲蜃
虹藏不見
天氣上騰地氣下降
閉塞而成冬
鴻雁來賓
雀入大水爲蛤
菊有黃華
豺乃祭獸
草木黃落
蟄蟲咸俯
水泉動
日短至
麋角解
蚯蚓結
水泉動
雪下
雞始乳
征鳥厲疾
水始冰
地始凍
雉入大水爲蜃
虹藏不見
天氣上騰地氣下降
閉塞而成冬
鴻雁來賓
雀入大水爲蛤
菊有黃華
豺乃祭獸
草木黃落
蟄蟲咸俯
水泉動
日短至
麋角解
蚯蚓結
水泉動
雪下
雞始乳
征鳥厲疾
星宿一十六度
柳宿七度半
星宿一十六度
柳宿七度半
井宿三十一度
井宿三十一度
鬼宿二度
鬼宿二度
參宿九度
參宿九度
畢宿十六度半
畢宿十六度半
昴宿一十一度
昴宿一十一度
胃宿一十四度
胃宿一十四度
婁宿一十二度
婁宿一十二度
奎宿一十六度
奎宿一十六度
壁宿九度
壁宿九度
室宿一十六度
室宿一十六度
危宿一十七度
危宿一十七度
虛宿九度
虛宿九度
女宿一十二度
女宿一十二度
牽牛宿八度
牽牛宿八度
斗宿二十六度
斗宿二十六度
箕宿十度
箕宿十度
尾宿一十八度
尾宿一十八度
心宿三度
心宿三度
房宿五度
房宿五度
氐宿一十五度
氐宿一十五度
亢宿九度
亢宿九度
角宿一十二度
角宿一十二度
軫宿一十七度
軫宿一十七度
翼宿一十八度
翼宿一十八度
張宿一十七度
張宿一十七度
柳宿七度半
星宿一十六度
井宿三十一度
鬼宿二度
參宿九度
畢宿十六度半
昴宿一十一度
胃宿一十四度
婁宿一十二度
奎宿一十六度
壁宿九度
室宿一十六度
危宿一十七度
虛宿九度
女宿一十二度
牽牛宿八度
斗宿二十六度
箕宿十度
尾宿一十八度
心宿三度
房宿五度
氐宿一十五度
亢宿九度
角宿一十二度
軫宿一十七度
翼宿一十八度
張宿一十七度



THE CHINESE ZODIAC.

Since penning the above sheets, the accompanying Chinese Zodiac fell into the hands of the author, and before issuing the work to the public, he avails himself of the opportunity of giving the benefit of it to his readers. It will be found to differ in some degree from the arrangemeut quoted from the 象吉通書 Sèáng-keĭh-t'hung-shoo, in the preceding page; we have not the means at present of deciding which is right, but we feel inclined to give the preference in point of accuracy to the Zodiac here appended.

The author of the Zodiac now given has disposed the 28 Chinese constellations into a circle, the centre of which is occupied by a rough sketch of the stars in the 紫微垣 polar regions; some of those which are named are 帝星 Kochab, in Ursa minor, and 勾陳 Zeta, in the same constellation; with the 北極天樞 pole star. Surrounding this rough delineation are the twenty-four terms, into which the year is divided arranged in a circle; these are the 小寒 Seaòu-hân, little cold, Jan. 8th; 大寒 Tá hân, great cold, Jan. 21st; 立春 Leĭh ch'hun, the commencement of spring, Feb. 5th; 雨水 Yù shwùy, copious showers, Feb. 21st; 驚蟄 King chĭh, the stirring of insects, March 5th; 春分 Ch'hun fun, the vernal equinox, March 22nd; 清明 Ts'hing mîng, the fine clear season, April 6th; 穀雨 Kŭh yù, the corn-refreshing showers, April 22nd; 立夏 Leĭh hëá, the commencement of summer, May 7th; 小滿 Seaòu mwàn, the minor completion, or wheat harvest, May 22nd; 芒種 Mâng chùng, the rice-planting season, June 7th; 夏至 Hëá ché, the summer solstice, June 22nd; 小暑 Seaòu shoó, the little heat, July 8th; 大暑 Tá shoó, the great heat, July 21st; 立秋 Leĭh tsew, the commencement of autumn, Aug. 9th; 處暑 Ch'hoó shoó, the relaxation

of heat, Aug. 24th; 白露 Pĭh loó, the white dews, Sept. 8th; 秋分 Ts'hew fun, the autumnal equinox, Sept. 24th; 寒露 Hân loó, the cold dews, Oct. 9th; 霜降 Shwang këáng, the hoar-frost appearing, Oct. 21st; 立冬 Leĭh tung, the commencement of winter, Nov. 8th; 小雪 Seaòu seuĕ, the little snow, Nov. 23rd; 大雪 Tá seuĕ, the great snows, Dec. 8th; 冬至 Tung ché, the winter solstice, Dec. 22nd. In a circle outside of the one containing the terms, and similarly divided, is a list of the flowers that bloom or droop at each given season, which is only of importance to the florist, and of little consequence to the astronomer. Outside of this is a delineation of the nine-fold path of the moon, described on the 207th page. The middle circle, which is thicker than the others, and has various dark spots described on it, is intended for the ecliptic, or sun's path, and the other circles intersecting it and each other in various places are designed to shew the course of the moon: at the points of intersection there are various characters indicative of the possibility, or otherwise, of an eclipse occurring at the period of such intersections; thus at the time of the 大寒 Tá hân, or Jan. the 21st, where such an intersection occurs, 日蝕 the sun may be eclipsed; and near about the same place two of the moon's circles intersect each other, where 月食之交 the moon may be eclipsed; about the time of 立春 Leĭh ch'hun, commencement of spring, Feb. 5th, another bisection of the lunar circles occurs, where a lunar eclipse may also take place; passing the eye along the thick line, intended to represent the ecliptic, the reader will find a place marked by a black spot, and intersected by two lunar circles, between the 雨水 Yù shwùy, Feb. 21st, and the 驚蟄 King chĭh, March 5th, where 眞日月蝕交 both sun and moon may be eclipsed; at the 春分 vernal equinox, the lunar paths again cross each other, and the moon may be eclipsed; between the 清明 Ts'hing

mîng, April 6th, and the 雨穀 Yù kŭh, April 22nd, another black spot is found on the ecliptic, indicating that the sun may be eclipsed about that period ; while over it may be seen an intersection of the lunar paths, where the moon may be eclipsed ; near the 芒種 Mâng chùng period, June 7th, another black spot is placed on the ecliptic, where it is intersected by two lunar paths, and where 日月應蝕不蝕 the sun and moon might be expected to undergo an eclipse, but do not; about the position of the 大暑 Tá shoó, July 21st, a black spot is found on the ecliptic, where the sun may be eclipsed, and a little above the lunar paths cross each other, where the moon may be eclipsed ; at the 立秋 commencement of autumn, the moon's paths cross each other, where the moon may undergo an eclipse ; between the 處暑 Ch'hoó shoó, Aug. 24, and the 白露 Pĭh loó, Sept. 8th, 真日月蝕交 both the sun and moon may be eclipsed ; at the 秋分 Autumnal equinox, the moon's paths cross each other, near the outside of the circles, where a lunar eclipse may occur ; between the 寒露 Hân loó, Oct. 9th, and the 霜降 Shwang kĕáng, Oct. 21st, there is a black mark on the ecliptic, indicative of the possibility of an eclipse of the sun at that period, while a little below is a bisection of two lunar paths, where a lunar eclipse may take place ; between the 小雪 Seaòu seuĕ, Nov. 23rd, and the 大雪 Tá seuĕ, Dec. 8th, a black mark occurs on the ecliptic, intersected by two lunar paths, where 日月應蝕不蝕 both sun and moon might be expected to undergo an eclipse, but are not eclipsed ; at the 冬至 winter solstice, there is a bisection of the moon's paths, nearly on the outside of the circles, where the moon may be eclipsed.

Amongst the nine lunar paths the stars forming the 28 constellations are interspersed, with radii indicating the space they occupy in the heavens ; and in two outside circles, the position they hold according to the twelve horary characters, (corresponding to the Euro-

pean Zodiac,) with the number of degrees taken up by each constellation. Thus to begin with 角 Këŏ, the first of the Chinese 28 groups of stars, we find that it is situated in 辰 Shin, or Libra, of which it occupies a little more than 12 degrees, while it consists of two stars, viz. Spica and Theta of Virgo, instead of four stars, as stated on page 399. The next is 亢 Kang, also occupying a little more than 9 degrees of Libra, and consisting of four stars, as in p. 399. The third constellation is 氐 Te, occupying a little more than one degree of Libra, and 15 degrees of 卯 Maou, or Scorpio; the form is the same as stated in p. 399. The fourth is 房 Fâng, which occupies a little more than 5 degrees of Scorpio, and consists of four stars, as in p. 399. The fifth is 心 Sin, occupying 7 degrees of Scorpio, and consisting of three stars. The sixth is 尾 Wei, occupying two and a half degrees of Scorpio, and fifteen and a half of 寅 Yin, or Sagittarius, and consists of nine stars. The seventh is 箕 Ke, which occupies nine and a half degrees of Sagittarius, and consists of four stars. The eighth is 斗 Tòw, which occupies four degrees of Sagittarius, and a little more than eighteen of 丑 Chow, or Capricornus, it consists of six stars. The ninth is 牛 Nêw, which occupies little less than seven degress of Capricornus, and consists of six or seven stars. The tenth is 女 Nyù, which occupies four degrees and eight-tenths of Capricornus, and six degrees and two-tenths of 子 Tszè, or Aquarius, it consists of four stars. The eleventh is 虛 Heu, which occupies nine degrees of Aquarius, and consists of two stars. The twelfth is 危 Wei, which occupies fifteen and a half degrees of Aquarius, and one degree of Pisces, it consists of three stars. The thirteentth is 室 Shih, which occupies a little less than eighteen degrees of Pisces, and consists of two stars in a right line, with a number of smaller ones disposed around them. The fourteenth is

壁 Peĭh, which occupies a little more than ten degrees of Pisces, and consists of two stars. The fifteenth, 奎 Kwei, occupies one degree of Pisces, and seventeen degrees of 戌 Seŭh, or Aries; consisting of sixteen stars, in an irregular sort of circle. The sixteenth, 婁 Leu, occupies a little more than twelve degree of Aries, and consists of three stars. The seventeenth, 胃 Weí, occupies one degree of Aries, and thirteen degrees of 酉 Yew, or Taurus, consisting of three stars. The eighteenth, 昴 Maou, occupies eleven degrees of Taurus, and consists of the seven stars of Pleiades. The nineteenth, 畢 Peĭh, occupies about five degrees of Taurus, and twelve degrees and two-tenths of 申 Shin, or Gemini, consisting of the six stars of Hyades. The twentieth, 觜 Tsze, occupies only half a degree of Gemini, and consists of three stars. The twenty-first, 參 Tsan, occupies nine degrees of Gemini, and consists of seven stars in Orion. The twenty-second, 井 Tsìng, occupies nine degrees of Gemini, and twenty-one degrees of 未 Weí, or Cancer, consisting of eight stars in the knees and feet of Gemini. The twenty-third, 鬼 Kweì, occupies two degrees of Cancer, and consists of four stars. The twenty-fourth, 柳 Lêw, occupies six degrees of Cancer, and seven and a half of 午 Woò, or Leo, consisting of eight stars. The twenty-fifth, 星 Sing, occupies six degrees of Leo, and consists of seven stars. The twenty-sixth, 張 Chang, occupies fifteen degrees and four tenths of Leo, with two degrese of 巳 Sze, or Virgo, and consists of five or six stars. The twenty-seventh, 翼 Yĭh, occupies twenty degrees of Virgo, and consists of twenty-two stars. The twenty-eighth, 軫 Chin, occupies nine degrees of Virgo, and nine of 辰 Shin, or Libra, consisting of four stars, with two smaller ones adjoining.